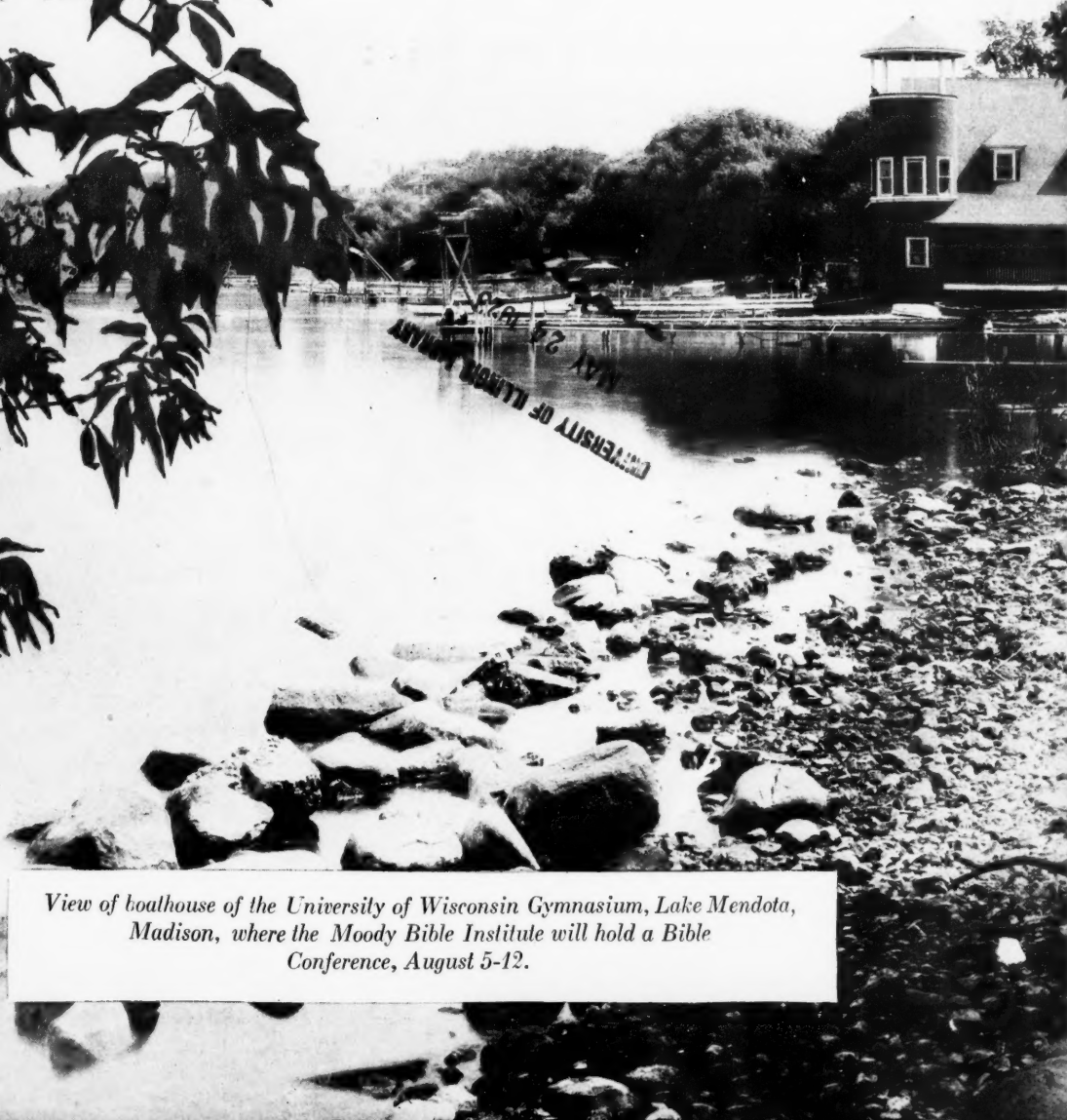


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Moody Bible Monthly

JUNE, 1923

EDITORIAL NOTES

"That the thoughts of many hearts may be revealed." Luke 2:35.

A Canadian correspondent writes:

"There is a thought that has come to me in connection with the virgin birth of Christ which I should like to pass on for what it is worth.

"It is in connection with those words of Simeon in Luke 2:35, where he speaks of a sword piercing Mary's soul, 'that thoughts out of many hearts may be revealed.'

Cut From the Loaf

"I never have been able to understand just what was meant by these 'thoughts,' but it has now been suggested that while it was true Mary had to face that awful rejection and crucifixion of her Messiah son with all the deep, untold sorrow that entailed for her—for she witnessed His crucifixion—yet that may not have been what Simeon meant, or what the Holy Spirit by Simeon meant, when he spoke those strange words. In what way would the rejection and cruel death be related to 'thoughts out of many hearts'?

"On the other hand, may it not be that the Holy Spirit, taking opportunity through Simeon, enabled him to fellowship with her by anticipation in the awful suffering he knew she faced when to her neighbors at Bethlehem, Nazareth and elsewhere it became known that she had given birth to a son whose conception must have been, and by Joseph's and probably her own admission, was before they came together in holy wedlock?

"Think of the implied stain on her character it involved, as well as on the person of the child! Think, too, of the 'thoughts in many hearts' that were never revealed by words, but were not the less real! Think, too, of the human ignominy that attached to both our Lord and His mother throughout their lives, finding expression probably more or less frequently as recorded in John 8:41, 'We are not born of fornication,' the implication clearly being 'everyone knows you were.'

"If this is the meaning of the passage, may we not also accept it as the Holy Spirit's protest in advance against the widespread present day denial of the virgin birth with all it involves—'thoughts out of many hearts'?

"May we not also suppose that, in the silence with which Mary received Gabriel's annunciation, her sensitive and well-instructed mind realized something at least of this that Heaven's high honor involved for her, when she submissively replied, 'Behold, the handmaid of the

Lord; be it with me according to Thy word'?

"Oh! the awful sin of doubting the virgin birth! So much is wrapped up in it. God puts so much by it."

* * *

We trust none of our readers will omit "Cut From the Loaf" this month, as our Canadian friend, its author, has given us something to think about as affecting the mother of our Lord, and to deepen our adoration of her Son, our Lord and Saviour.

This is the first time we were privileged to set before our readers a sermon of the well-known London Wesleyan preacher, Dinsdale T. Young, whose Sunday evening congregation gathers before the church doors are open. It is his soul-winning fervor that explains this, as his sermon plainly shows, which also is an example of the value of sometimes repeating over and over again a single sentence of Scripture till its finds its aim in the human soul.

But if one really seeks an illustration of the soul-winning power of the gospel story, "the same yesterday, today, and forever," let him read what Mr. Frater says about his work among the cannibals of the New Hebrides. A more interesting tale has seldom been told in these pages.

We would have the reader jump from Mr. Frater's message thus reported, to the two brief contributions entitled, "Lost in the Mountains," and "In Out of the Way Places," which show the kind of soul-winning work in our own country in which Moody Bible Institute students delight. If one has money to invest for God in the salvation of men, where can it be set to work quicker and better than by sending it to the Institute for the training of such men and women?

It will strengthen one's purpose to do the above, and accelerate his action, as he reads Professor Coate's plea, "A New Scholarship Needed," and the indictment of Modernism by Dr. Sheldon. The latter employs strong language in characterizing the "Ecclesiastical Tragedy," of which he writes, stronger than we ourselves are accustomed to use, but that it is justified there is little doubt.

We are loath to conclude without particular mention of the interpretative contribution on "The Kingdom in Parable and Apocalypse," by Ernest Gordon. All may not entirely agree with every opinion he puts forth, but to have so fascinating a theme treated by so competent a scholar, and so sympathetic a

friend of dispensational truth is an unusual treat.

* * *

The confirmation of this martyrdom, for such it was, did not reach us in time for editorial notice in our last issue, but

The Martyrdom of Vicar General Butchkavitch

we have since read the statement of a special correspondent of the *New York Herald* that the Soviet government of Russia convicted him on documents "as innocuous as the minutes of an English vestry meeting." "Men will yet speak of the Bolshevik persecution," he said, "as they now speak of that of Diocletian."

To each clerical prisoner was read the law against all religious teaching of those under eighteen, and he was asked whether he had obeyed and would obey it? And each replied confidently and proudly that he had disobeyed and would continue to do so.

"They bore themselves nobly," says the correspondent, "the bishop's speech was magnificent and his bearing superb. Splendid also were the last words of the youthful priest, Edward Yunevitch, just ordained. When these men spoke, the rushing of the mighty wind of the supernatural seemed to sweep the court. A hush of awe, almost of terror, settled down upon the 'Red' audience, the cigarettes dropped from the lips of the judges, who stared blankly at the orators."

As we read these words we forget that those men were not of our particular faith, that they represented the Roman Catholic rather than the Protestant church, and we think only of Him for whom they counted not their lives dear unto themselves.

Verily, the faith of our fathers is "living still in spite of dungeon, fire and sword." It is a vital thing for which others of us may yet be called upon to yield up our lives. In cold blood it may seem to us as though the courage would be lacking when the time came, but the grace of God would be sufficient.

Meanwhile we ask, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Hearken to the answer: "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" (Luke 18: 7, 8, R.V.).

As we have remarked before, let us thank God that we have as Secretary of State, a man who thinks clearly, speaks convincingly and is not afraid.

Russia Must Save Russia Two or three months ago, a delegation of forty women from different states affiliated with the Women's International League for Peace, waited on Mr. Hughes to urge the United States to recognize the Soviet government, and were plainly told that it would not be recognized as long as it maintained its present policy of repudiation, confiscation and dissemination of revolutionary propaganda throughout the world. "Russia's hope," he said, "lies in Russia's action." Industry and trade cannot be created by political arrangement, and industry and trade are what Russia needs.

Following the first revolution in Russia we loaned that country nearly \$200,000,000, and were the first to recognize the Kerensky government which was not a government of repudiation. But no sooner did the Soviet authorities come into power than they decreed that "unconditionally and without exception all foreign loans are annulled."

The United States is not seeking to press debtors, the Secretary said, but while indulgence is one thing, repudiation is another.

And even worse than repudiation is the efforts of the Soviet authorities to visit upon other peoples the disasters that have overwhelmed their own people. Only last November, Zinoviev, a leader among them, said, "The eternal in the Russian revolution is the fact that it is the beginning of a world revolution."

"I desire to see evidences of the abandonment of that policy," said Mr. Hughes, and so do the rest of the sensible patriots of America.

*** * ***
We know nothing about Professor Einstein's theory of relativity except that which we read occasionally in the press, but we were unusually interested last month to read the statement of Captain See, U.S. Navy astronomer, denouncing Einstein as "an imitator and spreader of untenable theories." The occasion, as our readers may remember, was a report of Dr. Campbell, director of Lick observatory, that he had confirmed the Einstein theory so far as it concerned the bending of star rays. This bending of star rays it seems, was the theory of no less a scientist than Newton, and was confirmed by Von Soldner, a German physicist, one hundred and twenty-two years ago, whom Einstein does not mention.

However, laying aside the bending of the star rays, which is not disputed, Einstein's theory postulates that ether does not exist, and that gravity is not a force but a property of space, which Captain See characterizes as a "crazy vagary which scarcely requires mention, and the discussion of which is a disgrace to our age."

Our reason for speaking of it at all is merely to point out the parallel it furnishes to the "crazy vagaries" of some

evolutionists so-called, the discussion of which is a similar "disgrace to our age."

We have in mind a recent editorial in a secular daily in which the writer boldly affirmed that "the theory of evolution is as generally accepted by men of science as the law of gravitation"! That editor would drive a car at forty miles an hour through a crowded thoroughfare; he has just about as much sense of responsibility for what he says. Had he never heard of Agassiz, or Dawson, or Huxley, or Tyndall, or Virchow, or Fleischman, or Bateson, or ever so many more real scientists, who, because of that fact, use restraint in their utterances? These men, most of them at least, may be classed as sympathetic towards evolution, perhaps hoping it may be true because it would rid the world of the disturbing doctrine of a personal God, but not one of them would say, or ever did say, that it was an accepted fact. Sir William Dawson declared it was "destitute of any shadow of proof"; Ernest Haeckel, until recently professor of zoology at Zenia, said, "It is an error and cannot be maintained"; and as late as 1914, Professor Bateson in his presidential address at the meeting of the British Association cautioned the scientific world that it was too early to form conclusions.

The editor we have in mind is particularly hard on Mr. Bryan for his opposition to this false theory. He thinks Mr. Bryan believes that the Bible should be used "as a text-book in geology, biology, astronomy, and ancient history, and that any facts conflicting with it should be suppressed by statutes."

Is it not sad that the reading public should be treated to that kind of humbug in a city newspaper whose editor is supposed to be intelligent and sober?

*** * ***
The evangelical protest against the evolutionary hypothesis of the universe is bearing fruit, we are pleased to say, in an increasing number of the smaller denominational colleges. Not long ago attention was called in our pages to the prompt action of William Jewell College in dismissing a professor whose Bible teaching was warped by that delusion, and now we have information of another college of about the same size, or a little larger, which has taken similar action affecting more than one member of its faculty. In this instance no publicity was made of the matter because it was believed that the less discussion of it the better, but our authority for the statement is from headquarters. May the circulation of these facts have its effect in putting resolution and courage into the management of other educational institutions which ought to be ashamed for the lack of it.

*** * ***
A correspondent in British Columbia writes that the Anglo-Israel people are active in his locality, and asks us to say what is wrong in their system of teaching. In reply we would call his attention to a valuable work by the late John Wilkinson, of England, entitled *Israel My Glory*, one chapter of

which is given up to the subject of the ten tribes, where they are and where they are not. He makes five points to show that the Anglo-Saxons are not the lost tribes:

"1. The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of the Anglo-Saxons.

"2. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances.

"3. The twelve tribes, out of Palestine, are to be few in number, under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.

"4. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised.

"5. The Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the church; if sinners, then under the curse of the law. So that it will not do to urge the plea that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the law; for they can only escape that curse by true conversion, which detaches them from the nation and secures to them a heavenly calling and a heavenly inheritance.

"These five points, based on plain passages of Scripture, seem fairly and unanswerably to prove that if any people on the face of the earth are not Israelites, the Anglo-Saxons are not Israelites."

*** * ***

Recently we published an address by Rev. Dr. Conrad on "Modernism and the Minimum of Faith" in which he alluded to certain books he had found very helpful and which he earnestly recommended. So many inquiries have come to

him for further information about the books that he asks us to say that they are: *The Philosophical Basis of Theism*, by Rev. Samuel Harris, D.D., published by Scribner; *Growth of the Spirit of Christianity*, by Rev. George Matheson, published by T. and T. Clark, Edinburgh, in two volumes; *The Holy Spirit, the Dynamic of Christianity*, by Rev. J. F. Edwards, D.D., of India, published by the Christian Publishing Company, of Bombay, but available at the Congregational Book Store, Boston.

The last-named book is regarded by Dr. Conrad as one of the most important religious volumes published in the last decade.

To these books recommended by Dr. Conrad we would like to add *Modern Religious Liberalism*, by John Horsch, published by the Mennonite Publishing Company, Scottdale, Pa., and *Christianity and Liberalism*, by Professor J. Gresham Machen, published by The MacMillan Company. These and any of the above can be obtained through the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago, Ill.

Moody Bible Institute Monthly

Letters have been received denouncing this organization and criticizing us for publishing Mr. Bradbury's article on the subject in our May issue.

Ku Klux Klan The writers evidently think that we endorse everything our contributors say on the various subjects of which they treat, but that is a mistake. The contributions for which we assume that responsibility only are those over our own names, or which are found on our editorial pages. Our personal views on the Ku Klux Klan, for example, were expressed on page 240 of our February issue.

Moreover, the friends who are criticizing us seem to overlook that Mr. Bradbury is replying to an article denouncing the Klan, from the pen of Mr. Funderburk, which appeared in our March issue. We believe in giving our readers an opportunity to hear both sides of such a subject.

* * *

The Faculty of the Moody Bible Institute recently took recognition of the tenth anniversary of the death of this noble and consecrated young man who in his life time had been a trustee of the Institute and was deeply interested in its work.

He had the advantages of large wealth and scholastic training, being a graduate of Yale and president of the Phi Beta Kappa society, and afterwards a graduate of Princeton Theological Seminary.

Choosing the gospel ministry as his life work, he was ordained in the Moody Church of this city, Rev. John Timothy Stone, D.D., and the editor-in-chief of this magazine participating in the service. After this, in December, 1912, he

went to Egypt to prepare for work among the Moslems of China, and there while ministering to a brother missionary he was smitten by spinal meningitis, and died April 9, 1913, at the early age of twenty-eight.

The present writer knew him from his boyhood and also the rich heritage he possessed in a godly mother. He can testify to his clear conversion to Jesus Christ and to the love for souls which possessed him almost from the beginning of his new life, and which led him to turn his back on the more fashionable churches of Chicago to unite with the Moody Church, in whose atmosphere of evangelism his soul delighted. While at Yale he established and supported the Hope Mission in New Haven, and it was his expectation to continue that kind of work among the foreign peoples to whose salvation he had dedicated his life.

His early taking away from this earth is a mystery which only deepens as the years roll on, but it may be that the Lord would multiply his testimony and increase his fruitfulness by keeping fresh the remembrance of his name and his work in such ways as this throughout the length and breadth of Christendom.

We are grateful to learn that Mrs. Howard Taylor has a memoir of him in preparation.

* * *

In our January issue we mentioned that the daughter of this devoted servant of God was now living in London, poor, lonely, and crippled, seeking to earn a meager livelihood by her needle work, and we appealed for aid on her behalf.

It now gives us pleasure to say that

we were recently able to send her a bank draft for 13£, 13s. Her representative writes us that there has been a very hearty response to the appeal from other quarters in this country, as well as her own land, proving that the ministry of her father is still remembered with appreciation.

All of Miss Moorehouse's liabilities have been discharged, and she is now in receipt of an allowance of 1£ per week, which in addition to the small income she earns will be a great help to her in the coming years. It is desired that her thanks and those of her friends on the other side be extended to our readers who were kind enough to contribute to the fund.

* * *

Last April there died in West Terre Haute, Ind., a plain laboring man by the name of John Simpson, of whom his

friends spoke as a true believer in the Lord Jesus Christ and one who was an enthusiastic friend of THE MOODY BIBLE INSTITUTE

MONTHLY. After reading the MONTHLY himself, he would pass it to a friend that he or she also might obtain the benefit of its contents. And frequently he started out as an unsolicited representative of the MONTHLY to secure subscribers among pastors and other Christian people of his town because he believed it would be such a blessing to them.

We are told that his life was a remarkable example of a man with very limited worldly resources raising a family of seven children in respectability and in the nurture and admonition of the Lord.

We are glad thus to make mention of him.

"Shall Ministerial Standards Be Lowered?"

AN editorial in *The Continent* with the above title has been called to our attention with a suggestion for comment upon it to which we sympathetically respond.

The editor recognized that presbyteries welcome into the ministry men who receive training in other than theological seminaries, and he inquired what the latter ought to do. "Shall they accept men recommended by the presbyteries with inadequate preparation and do the best they can for them? Shall they find some way to prevent the lowering of their own standards of scholarship while giving these unprepared men their chance?"

The editor recognized also that sometimes men trained otherwise than in the seminaries are abler than such men, "make better records, and render equally good service," but he feared that "the mixing of college and non-college men in the same classrooms tends to lower the standard of instruction."

As to this last remark doubtless the editor knows whereof he speaks, but there is one training school of which we know, and we believe it is true of others, where the mixing of college and non-college

men has proved of great blessing to the former as they gratefully testify. Nor has this mixing lowered their intellectual standards so far as we have been able to learn, while at the same time it has elevated their standards in other directions with positive value to their work as ministers of Christ. Moreover, we may be permitted to doubt whether all the presbyteries who now cordially accept men from such training schools would be equally cordial in accepting them from the seminaries even after the latter had done the best they could for them.

It implies no reflection upon seminaries to say that the training schools with which we are best acquainted give their students something which seminaries do not supply, and which for the most part they are unfitted to supply. It is hard to classify it, but seminary men who are also training school men understand it, and we think some presbyteries understand it and it explains why they welcome the training school men into the ministry as *The Continent* relates.

We thoroughly believe in the highest and best training for Christian ministers, promising only that if any part of such

training is to suffer, it should not be the spiritual and the practical. The divine Founder of the church is our exemplar here, who neglected the wisdom of the world in His own preparation for the ministry to which God called Him, and omitted it also from the curriculum of His twelve disciples. As Dr. Christopher Hazard, a Presbyterian clergyman, said recently in our pages, "It was evidently the divine purpose to depend entirely upon a spiritual rather than a literary fitness for teaching. The Saviour had in view an endowment of the Holy Spirit, the sure knowledge of spiritual experience, and the love of truth as He appointed the teachers of the great moral and spiritual simplicities."

We venture to offer a suggestion to *The Continent*. Let the seminaries continue as they are and the Bible training institutes also, for the church will continue to need the output of both. But there is one thing which the Bible institutes require if their graduates are to serve acceptably in Presbyterian pulpits or those of any other denomination, and that is a knowledge of the history and policy of the particular denomination which inspires loyalty to its standards,

methods and aims. The Moody Bible Institute tries to supply this need through its Faculty which represents ten or a dozen different denominations, but it would be better pleased if the de-

nominations sent their own accredited teachers in ecclesiology to its classrooms for the instruction of their own church groups. To some extent this has been done, but it might be done much more

effectively, which leads us to conclude our editorial as that in *The Continent* concluded by saying: "There is obvious room here for more and clearer thinking than has yet been spent on the subject."

It Is the Blood That Maketh Atonement

A Sermon by Rev. Dinsdale T. Young, London, England, stenographically reported for the Moody Bible Institute Monthly

SOME people do not like to hear about blood. But let them resent it as they may, it must be continually brought before them. Some people do not like to hear about an atonement. There is a generation today in the churches that seem to think an atonement quite superficial. But we have not so learned the Bible or the gospel, and I bear you my personal witness tonight that the blood, the atonement, represents the center and secret and source of the Bible.

"It is the blood that maketh atonement" (Lev. 17:11).

I would allude, as I do on every text, to Bishop Wordsworth. He says: "This is the most important declaration." So it is. I cannot imagine a more important declaration. If it is true, it is transcendently important. If it is not true, it is the blackest lie that was ever palmed off on credulous people.

I

How does the blood make atonement? First, it maketh atonement *symbolically*. This was symbolical blood. It was the blood of the beast, but it was the type of other blood. "It is not possible for the blood of bulls and of goats to take away sin." They cannot of themselves make atonement. It was a symbolical atonement.

Have you read this book of Leviticus? I do not think it is quite superfluous to ask that of busy people. A gentleman told me he had never read the book of Leviticus. The so-called higher critics have no idea of its importance.

You say, Why do you emphasize that question? Because it is symbolical of many things, chiefly of the atonement. What does it mean? All the time the writer is thinking of other blood—shall I try to say it?—God's blood. I read in this wondrous book of the Old Testament time of another atonement, a greater atonement, one to which this is a feeble and sordid type, but an atonement which we must have. It is symbolical that the blood made atonement.

Suppose some one said, "If I take your advice and read this book of Leviticus, how shall I understand it?" Turn to the epistle to the Hebrews, and that is the explanation. There you will see that the blood of beasts that flowed red and was atonement was a symbol of the precious blood of Christ. And it is all gathered up into one pithy, God-breathed expression in that wonderful epistle: "It was not possible that the blood of bulls and of goats should take away sin," but Christ came with His own blood.

That is the higher reading of this text of mine. When the Israelite saw

this blood in the same sense, repellent blood, he knew, if he was instructed, that that blood was the type of the blood that was destined to be blood divine, and that that atonement which he received symbolically through the blood of the animal, was the type of a glorious atonement, a glorious reconciliation between God and man. The blood of Christ. It is the blood that maketh the atonement symbolic.

It is a wonderful thing that God symbolizes Jesus before He sheds His blood as atonement. Read the sacrifices; if you do not read them as types you do not understand the real. They are pictures—living pictures if you like—a kind of kindergarten on the subject of redemption. The children of that age were the children of symbolism.

I want to say next, it is the blood that maketh atonement *sufficiently*.

You know as well as I that there are schools of theology that will not have an atonement. Some say, "Do you go to Wesleyan Central Hall? Oh, they are behind the times—they preach an atonement of blood. How can intelligent people believe it?"

It is God's Word. Do you believe this is God's Word? I do, or I would sooner earn my living in another way than preach it. I accept it as the message of the everlasting God to the poor, sinful work of His hand.

II

If some say, "Why should God demand an atonement for sin?" I will tell you what my answer is. To be perfectly frank, I haven't a right to know. What right have I to be in God's counsel?

There is much today of bringing God to our bar and wanting to know the rationale of all God does. The omnipotence, the sovereignty, of God has been replaced. People think God should not do anything without explaining to them. What a fatuous attitude! Is God to explain everything to them? God has not such an opinion of their vast intellect.

God is a sovereign, and He has been pleased to lay down this law and to enforce it as a sovereign decree. We may criticize, but if He does what He will in the armies of heaven and earth, if He doesn't give an account of His ways, we are bound to accept His sovereignty.

I am not going to reject the atonement by blood because I cannot understand it. I accept it because God has declared it. This word runs like a red thread all through the Bible, "It is the blood that maketh atonement."

Why blood at all? He doesn't explain. Why atonement at all? He doesn't satisfy our query, but He lays down this

law. Somehow or other, humanity has got wrong, and it can only be put right by sacrifice that takes the form of blood. God says, "I will let nobody into heaven except on those terms. You must be partakers of faith in the atonement. You will have to bend your intellect and your pride. You cannot go to heaven as a philosopher, as a saint, but only as a sinner pardoned through the atonement."

That does not suit some grandees. They avoid it. But I stand where I have stood from my childhood, and I have been preaching for forty years.

A man sent me a paper the other day (and I get many different papers sent me). He said he was astonished to find that when I preach the gospel I am "so cock-sure about it!"

I am "cock-sure" about it. There are a hundred things I am not sure about, but there is one thing I am sure about, and that is that it is the blood that maketh atonement. And it is only as we trust the atonement that God saves us. I am sure of that. I preach that with an emphasis that makes no mitigation.

I call you to admire what you cannot fully understand—that the sovereign love should have chosen such a way of winning souls. If He had made an intellectual condition, that would have shut out multitudes. If He had made a moral condition, that would have shut out multitudes. But now there is an objective atonement of the blood shed, and only as you accept that shall you be saved to all eternity—not reformation, not resolution, not confirmation, not orthodoxy. The blood, the precious blood, of which the blood that flowed from the Levitical altars of old was a type.

III

Then I go on to say it was the blood that made atonement for all sin. That is the gospel.

Some people say, "What a narrow view!" That is the plan. There is only one way. Any one suggesting there is another way is a murderer of the soul.

Without shedding of blood there is no remission. Can you alter that? No, blessed be God, there are many who would not like it to be altered—for a thousand worlds we would not.

When God calls us we shall be where our thoughts have been. At the moment of calling we shall trust the atoning blood scale the heights of glory, and be forever with the Lord.

Oh, dear people, isn't that beneficent! Think of the wonder of it, that the blood, and that alone, makes atonement!

What a mercy we have not to seek

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to make atonement for our sin. We do not have to do anything to make atonement.

Speaking to you as man to man, if I had to fashion atonement I should perish. But He has done it. What I could not dream of attempting He has instituted.

Think of it! Think of God's wrath, the curse of sin! I cannot imagine how some people can take the light view of sin they do. It is the tragedy of our modern theology, modern preaching, what some people are teaching on the subject, that sin is a defensible sort of thing.

What is sin? Rebellion against God's will. "Thou shalt not commit adultery." If one does, he goes right in the teeth of God's will. "Love thy neighbor as thyself." If a man does not, he goes right in the teeth of God's commandment. "Thou shalt not covet." If a man does, he deliberately refuses God's will. "Thou shalt not steal." Not in any shape or form, not even by the plausible method of betting and gambling. If you do, you resist God's will.

Now can that be a light thing? That is sin. What a terrible thing sin is! Sometimes when I go out of this hall I say, "Would God I could make those dear people understand and see what a terrible thing sin is!"

Spurgeon used to say he constantly went to the Tabernacle saying, "If these people are to see what a dreadful thing sin is I cannot do it, O Lord, only Thy Spirit can do it."

What a dreadful thing! Blood had to be shed. God's own blood, well nigh two thousand years ago. Who would have thought that the blood of the Creator would redeem the one He created. That precious blood shed was made to be the atonement, and God, who hates sin, accepts that atonement.

No wonder the people do not tire of hearing the old gospel. If I preached on politics, what a wearying subject that would be. Haven't you had enough during the last week? Won't you have enough next week?

If I preached on some of the subjects I see announced in some churches, which are not on the realities, small subjects!

But what a tremendous subject we have. Oh, what sins are mine! In my quiet moments I feel what a dreadful thing it is. When a man is brought face to face with death and eternity he knows that these things are true. He ventures all on the fact of these things.

Isn't it marvelous to have it to think of! I want no other task than to proclaim this—"It is the blood that maketh atonement."

Can all this load of sin be forgiven? Yes! Now I do not wonder that the old men I used to hear shouted so. They would be carried away. They tell me now the preachers are too quiet. You cannot preach quietly on these things. There is a shout and an ecstasy in it. Much as God hates sin, if you were the blackest sinner in London the blood makes atonement!

Think what a blessed thing that is from another point of view. Think of the hidden sin and of the punishment that

God attaches to sin. There is an inner feeling that there must be a punishment for sin. Talk about being a philosopher, isn't it philosophy to say that sin, being a rebellion against sovereign will, must have a punishment?

Then when I open the Book, I find God's revelation. Oh, what a revelation there is in the Bible of the power of sin! A terrible revelation!

They say that people do not believe in hell now. You must if you believe this book. And you may gloss it over as you like, but it is a terrible thing to fall into the hands of the living God unless you have accepted the atonement. You are in prodigious danger if you are trusting for all the guilt that lies on you in anything but the blood that maketh atonement.

Just think what it means to be taken with such a burden of guilt. Try to think what it would mean to refuse the gospel. A man may talk as well as he likes, but I cannot believe it, though he tries to persuade me that it matters very little whether I accept the gospel or not. It must matter everything. If you are treating the gospel of atonement lightly and putting religion in a secondary place, you are making a terrible mistake. Life will be over before you are aware, and then nothing can deliver you.

I warn you by the blood that maketh atonement for your soul; I would urge you all by saying here is God's remedy for your soul. Tonight to the unbeliever I would say, "Here is good news for you—the blood makes atonement for everyone. If you accept, all the darkness may be taken away from you and you may have reconciliation to God.

Is not that a glorious gospel to preach? I simply revel in it. Notice, God makes the atonement the gateway of all blessing.

IV

What is the use of the atonement? How can you have any blessing with the atonement? I preach the atonement because it will transform your life. Once let a man get this truth into his soul, that it is the blood that maketh atonement, and how it will strengthen it, cleanse it, humble it, and drive the Devil out of a soul! The secret of abundant life is in the blood.

Hudson Taylor says, "the divine application of the doctrine of atonement changed the whole life for Hudson Taylor." And it has for many more—the definite reception of the atoning blood of Christ. Shall we accept it tonight?

One other word. It is the blood that maketh atonement *immediately*. My text is in the present tense. It is the blood that maketh atonement now.

You say, "If you believe that, I do not wonder you have peace and joy." You need not wonder. If you take the wonder of the atoning blood, you have justification and peace with God and joy in God.

"Can I have the blessing tonight?"

You can have it now.

And you Christians who have been losing your evangelical tone and your

thirst for holiness, come back to the atoning blood and you will get a new empowerment. I do not know how people can pray except through the medium of the atoning blood. You come apart to get power to serve.

What is the secret of your inspiration, you who are living for others? It is His blood which was shed for you, having nerved you for enduring service for your Master. That is the blessed truth we are dwelling upon tonight.

I will end by saying this—you have an immediate glorious hope for eternity. You do not wonder that some make much of the Lord's Supper and the hymns on atonement, and that some of the happiest people you have known have died pleading the atonement.

Have they gone through the mystic gates with any other plea? No! And you dare not. I challenge myself, and you, to dare to knock at heaven's door except because we know this, that it is the blood that maketh atonement.

MURDER STILL ON THE INCREASE

Dr. Hoffman, the statistician, has just published his annual report on homicides in American cities. It is a depressing chronicle.

"Despite deterrent influences, criminal homicide continues to increase in the United States. In twenty-eight cities the annual rate of murder rose from 8.5 for each 100,000 population in 1920 to 9.3 in the last year.

"Chicago has more murders every year than has all England. Indianapolis has more murders than has London. Many northern cities are retrogressing morally or administratively, for their murder rates are increasing.

"If alcohol and alien undesirables of criminal or semi-criminal habits accounted in other years for a very considerable proportion of the murders, as not a few persons formerly contended, the effects of prohibition and of the present restrictive immigration law should have been reflected in the latest homicide figures. No such effects are discernible. The war was supposed to have weakened certain moral inhibitions and to have popularized summary resort to violence; but the war ended four years ago and murder was steadily increasing in the years previous to 1914. Some constant cause is operating in America that has not been properly studied and successfully combated."—*Chicago Daily News*.

A GREAT CHURCH IN WASHINGTON CITY

In Washington City the New York Avenue Presbyterian Church and the Church of the Covenant are negotiating a union. The former is a historic organization in which many presidents have held membership. The latter is a younger organization which has had only two pastors. Should the two congregations unite, they would form not only the largest church in the capital, but one of the largest in the entire United States. The plan of union will have to be ratified by the two congregations, and then by the presbytery before it would become effective.

Nature Stirs the Poet's Heart

THE DAYS ARE BRIGHT WITH SUNSHINE

By Fred Scott Shepard, Toronto, Ont.

The days are bright with sunshine,
Life's blessings all are ours;
There's gladness in the springtime,
There's beauty in the flowers;
Why then have fear? God's love is here
And fills with grace the hours.

The fields yield bounteous harvests,
The earth abundant store;
The blessings of the Father
All nature doth outpour;
Why doubting be? Look up and see
God's mercies hovering o'er.

With thankful hearts adore Him,
The Giver of all good;
Yield homage to His greatness,
As doth the field and wood;
Your voices raise in grateful praise
For daily care and food.

THE FROZEN OAK

By Lida E. Voight, Urbana, Ill.

His form ensheathed in glittering ice,
The oak swayed to and fro,
The rhythm of his evening hymn
Labored and slow.
"My limbs are ice, my heart is cold,"
He cried, with sighing breath,
"And I, imprisoned and alone,
Await my death."

The morning came with kindly warmth,
The sun smiled on the tree,
The sheath of ice that chilled his soul
Melted and left him free.
His heart leapt with returning life,
He swayed with joyous grace;
The requiem hymn of yesterday.
Became a hymn of praise.

And so a soul, oppressed with grief,
With loneliness and pain,
By love's warm smile and healing touch,
May yet rejoice again.

A MOUNTAIN TOP EXPERIENCE

By Claude E. Hawkey, Chicago, Ill.

I was standing on a mountain
In the State of Washington,
My head was bare, my feet upon a rock;
Before me all in solitude
Lay nature's broad expanse,
Extending like an arid region block.

From the top of this great mountain
In that rocky mountain state,
Are scenes that thrill the soul
And stir the human blood;
The Creator did great work there
In the ages that are past;
I wonder did it stand there
Since the flood?

With snow shoes on my feet
And rifle in my hand,
I walked slowly down the mountain
To a plainer looking land;
But my thoughts were far above
In the mountains all alone;
I was thinking—if such scenes
Are made of earth and stone,
Then what must be the glory
Near the everlasting throne!

A BIRD ON THE WING

By Louise Friend Stephens, Downer's Grove, Ill.

A bird on the wing, in its homeward flight
Was tossed by a fearsome gale,
It battled a time 'gainst storm and fright,
And strove with its wings so frail.

It made little progress, was backward blown,
I feared lest its fight be lost
So helpless it seemed, so all alone
As in wind and rain 'twas tossed.

But, wise little bird, it spread its wings
And up into heaven's blue
Past storm cloud and buff of winds,
It sailed, unafraid, straight through.

So we, past the troubles and storm of life,
May rise on the wings of prayer,
And before God's throne, where is peace and light,
Find comfort and courage there.

A STORM AT SEA

By Lereine Ballantyne, Weston, Ont.

High rode the waves across
The wind-tossed sea:
A storm broke o'er the night
With breakers on the lea,
Battling o'er each white crest
Timid alone and small,
A poor soul struggled to
Life's last great Port o' Call.

Spirits of darkness screeched
Over the battered bark;
The boom of wave and thunder
Broke deafening through the dark.
No oar was left or sail,
The rigging gone and all—
Naught, naught to guide it home
To life's last Port o' Call.

Naught save the hope of faith:
Faith, tense, firm and serene—
Night's spirits shrieked in vain
Upon the wave-slashed scene.
Faith—and the Pilot heard
O'er rock-bound breaker wall,
And brought the lone craft home
To life's last Port o' Call.

The Gospel the Power of God Unto Salvation

A Missionary Address at Founder's Week Conference, in the Moody Bible Institute, by Rev. Maurice Frater, Missionary to the New Hebrides

THREE weeks ago I arrived in America from the South Sea Islands. On my way across the Atlantic a gentleman said to me, "Why do you go to the cannibal islands when there is so much to be done in America, for after all does the gospel make any great impression upon the people of the New Hebrides?"

Well, my dear friends, I am come from those far distant islands to tell you that the money you give and the prayers you offer for foreign missions are not in vain; that the gospel today in the New Hebrides is what it was in St. Paul's day, "The power of God unto salvation."

Three Men in a Boat

Some years ago, my neighbor in the islands, Mr. Bowen was out in a whale boat traveling from a bluff at one point to another further up the coast. At that time the island of Ambirr was a heathen island, and when he wishes to travel from place to place, he had to employ heathen men. When they were a considerable distance out from the beach a gust of wind from the hills capsized the boat and left Mr. Bowen and the three heathen boatmen struggling in the water. Two of the men could swim, but the third could not. Mr. Bowen himself was a strong swimmer. The moment the boat capsized the two

men who could swim at once made for the beach without paying any attention to the friend who could not swim, or to Mr. Bowen. Mr. Bowen got hold of the man who could not swim and brought him to the beach. On arriving at the beach, Mr. Bowen was so overcome with exhaustion that he fell on the sand and lay there for a long time. The man whom he rescued—what do you think he did, or rather said? He looked at Mr. Bowen as he lay on the sand, and said, "Oh, in a short time you will be all right," and went away and left him!

That is typical of the heathen heart. No love, no pity, no compassion, but when the Lord Jesus Christ comes into the heathen heart He makes a great difference. He lifts these people from the ground and turns their faces heavenward.

Three Other Men in a Boat

Some years ago, before I got my motor June, 1923

boat, I was traveling in my whale boat from the island of Tongoa to one of the out stations to have the Lord's Supper with the converts on the island. It so happened that a strong wind was blowing and a heavy sea running. I had with me three Christian natives, and when a considerable distance out from land, a gust of wind capsized the boat and left me and them struggling in the water.

At the time the boat capsized my right arm was jammed and I was unable to use it. Now if these Christian natives had treated me in the same manner as the heathen natives treated Mr. Bowen I would have been in a nasty fix, but they stuck to me and proved what the gospel could do. They struggled on for

that the gospel is indeed the power of God unto salvation.

Facing an Unknown Venture

It was in October, 1900, that Mrs. Frater and I landed on the beach of Tongoa, one of the islands of the New Hebrides, not without a few misgivings, amongst a large crowd of people, some clothed, some naked, but all considerate and ready to help, as with many shoutings they carried our goods over the shingle and black sand.

On the following day the boats finished their work, and as the mission steamer left we were, like many before us, to face a new and unknown venture, and to try to aid in solving the problem which had already cost many a life and many a tear.

Tongoa, the island on which I have my out station, is one of the smallest and one of the loveliest of the New Hebrides group. The soil is deep and fertile, and from the tops of the mountains down to the water's edge, the ground is covered with luxuriant vegetation of the tropics.

The natives were very superstitious. They believed in the great Creator, who made all things, but they did not worship him, nor did they consider him worthy of praise and worship. He was too far away. He did not concern himself about them. They had images made out of wood, some like them-

selves, others like animals, and these were their gods. They trusted them to protect them from sickness, death, and disaster. They believed in witchcraft and to it attributed all evil and misfortune. If any one was sick they sent for the witch doctors who with many incantations drove out the evil spirit or pointed to some person, the witch, or the cause of the mischief.

One of the islands is very much larger, and on it there is an active volcano. The people believe an evil spirit dwells within this volcano, and every time an eruption takes place, imagine the evil spirit is angry with them, so they send a bag of cocoanuts to the rim of the crater, about 5,000 feet high, and put them in as a peace offering. This is about the only god of which the people of the New Hebrides take cognizance.

No one can come into contact with heathen lands or with primitive conditions in any part of the non-Christian



Himene Singers of the South Sea Isles. They sing and chant the legends of the Islands, telling of adventures at sea, and of the ways of the gods and demons. The man at the left is decorated with a costume of human hair—now very rare.

some time to reach the beach by swimming, but the tide was too strong and was steadily taking us out to sea. When I saw we could make nothing of it by swimming I told the natives to abandon all effort and preserve our strength for floating, if necessary.

Fortunately, one man up in the hills saw the boat capsize. He ran down to the beach, rang the church bell and collected a crowd of natives, and they launched another boat and came out to pick us up.

We were in the water altogether about an hour, but what I want to emphasize is the great change the gospel makes in the people of the New Hebrides. When you hear some people say as they do, that it is no use sending missionaries to India, or Africa, or China, or to the South Sea Islands, tell them from one who has been there and who has seen the great change that the gospel makes,

world without being conscious of the over-shadowing power of the past. The tyranny and customs of the past still reign victorious in the heathen state. Under such conditions reformation is impossible unless a new and life-giving breath of high inspiration comes to quicken the dead.

Dear friends, the gospel of Christ Jesus brings new thoughts, new ideals, new hopes. The gospel of Christ can do what nothing else can accomplish. It can make alive; it can renew and transform a man no matter what may have been his nature, or however discouraging his surroundings.

Twenty-two years have passed since Mrs. Frater and I went out to those islands. They have been bright and happy years, and we have been privileged to behold great and striking changes amongst the people. We have seen how they have been enriched after leaving erroneous heathenism and coming under the influence of the gospel.

Now a great deal of the success which has accompanied our efforts is due to the native teachers, and more especially to one or two outstanding men, who have come out boldly on the side of Jesus Christ, and confronted all opposition.

The Wonderful Conversion of a Chief

There was Apa, one of the foremost fighting men. He bore a name that was known all over the island. He wandered about without a particle of clothing. He had no respect for life or property. All his time he spent in the perpetration of wicked acts. But one day Apa, came under the influence of the gospel of Christ, and the heathen chief who would yield to no power on his native island, yielded himself to Jesus Christ, and a new vision filled his heart, and we witnessed the greatest change that can take place in human life. The lion became the lamb.

After Apa's conversion he usually accompanied me on my tours amongst the heathen villages. One evening we arrived at the village of Lulu, when he came to me, and from the slow, hesitating way in which he began to speak, I knew something was in the way.

He confessed that he was afraid to accompany me the following day to Lu-Natano, one of the villages which he had raided in his heathen days. The people had threatened vengeance, and he was afraid that at last he would fall into their hands. His friends tried to persuade him not to accompany me; he had done so thus far, but now he was afraid.

This, however, made me more anxious to have him accompany me, and procure if possible, a reconciliation between the two tribes. So, before retiring for the night I made arrangements with the chief of Lulu to accompany us on the following day, by his presence securing for us a favorable reception.

As soon as we approached the confines of Lu-Natano I noticed that the methods of Apa became very strange. He watched every rock, every tree and shrub where an enemy might be concealed, dodging from tree to tree, and examining all around before he made the next. His

movements reminded me of the time when he himself used to hunt his fellow islanders. Like the savage on the war path he had simply reasoned out that everybody was his deadly enemy lying in wait for him.

His quick eye detected the head of a foe appearing above the tall grass not fifty yards away as he was preparing to fire. He got under the shelter of a tree and shouted to his enemy that he had stopped fighting, and was going with the missionary now to tell about the true God.

So saying, he sprang aside from the shelter of the tree and told his enemy to fire if he wished to kill him.

But there is honor even in savages, and he refused to fire, and was preparing to retire in the thickness of the bush. The chief of Lulu called him to come forth, and there stood in front of us a wild, bright, savage cannibal with white feathers in his hair, beads jangling on his naked breast and arms, and an old blunderbus in the crook of his arm, looking the typical savage of the South Sea islander.

Apa sprang forward and shook hands. A reconciliation was made between the two chiefs and with thankful hearts we proceeded to the village of Lu-Natano.

There were only two men in evidence when we reached it. That is the manner in which natives usually express their dissatisfaction with unwelcome visitors.

However, news is circulated amongst them, and it is not long until they begin to put in an appearance. In the meantime, I unfolded a roll of pictures and began to talk to the people. One by one they came in from their hiding places and stood in amazement looking at the pictures.

I was given a great opportunity of telling them of the blood which cleanses from all sin and of the great God who made them, and how He sent His Son into this world to take away our evil hearts and give us new ones.

At the close of the informal service it was pathetic to see Apa shake hands all around with his former enemies, and from that day to this he is a constant visitor at that village, telling out the old, old story of a Saviour's love.

Mattai the Cannibal Terror

I wonder if any one present in this meeting finds it difficult to believe in the transforming power of the gospel? Let him visit a heathen village where the Word of God has not been proclaimed and compare it with one where the people have accepted Jesus, and he will be surprised at the difference between the two. Let him hear the drums going all night to drive away the evil spirits, and the wailing when death has occurred. Let him see the indecent dances, and realize the fear and superstition and the awful moral and spiritual darkness of the people. Let him see this, and compare it with a village where the people have accepted Jesus, and he will no longer doubt the power of the gospel to save and to redeem the basest of men.

Dear friends, the old gospel is as competent and as true to its transforming record in the New Hebrides today, as

it was in the days of the apostle Paul. The wonderful story of Paul's conversion on the way to Damascus can be duplicated in the history of mission efforts today.

The native teacher was once proclaiming the immediate, perfect, eternal salvation, to a group of countrymen, and the terror of the neighborhood passed by, a bold, ribald, leader in all iniquity. He paused and listened to that wondrous message and it reached his heart. There and then he accepted Jesus as his Saviour and went home to close his saloon of crime, and abandoned forever his past life. Since then Mattai has been one of the most faithful converts in proclaiming the gospel.

But perhaps one of the most impressive evidences of the change which had come upon Mattai and his fellow villagers is the appearance of the public square where in heathen days they had their iniquitous feasts and reveled in their hateful dances. Now the ground is covered with a sward of green grass and in the center, where once stood the altar of stones for sacrifice, now stands a Christian church.

Mattai is indeed one of our most splendid examples of the transforming power of the gospel. His religion like his general character is simple and transparent.

In the New Hebrides, as everywhere else, the witness of character is proving an eloquent testimony to the power of the gospel. The cause is hidden but the effect is evident and the heathen feel that definite power behind it. A good life is an argument for Christianity that can never be misunderstood. There is no answer to a heathen mind like the life of Christ displayed by a living, loving Christian. Nothing puts evil and sin more to shame than a humble quiet, consistent life, definitely displayed before their own kindred. The foreign missionary worker can do much by his own influence and by the power of his own life and example; but when they behold in one of their own race a religion which transforms the outward conduct, which makes the actions considerate and deliberate, then they have a living argument for the truth of that Christianity which can neither be misunderstood nor misstated.

Alimalu's Dying Testimony

Many of our converts from whose lives you would find it difficult to construct an apology for Christianity, are just those whom we regard as the most striking witnesses of the gospel. Some time ago I was called to see an old man, lying in the extremity of weakness. I sat beside him and in the flickering light of the candle I beheld his face withered and indelibly stamped with the marks of cannibalism, and I listened to his expressions of faith in Christ as his Saviour, and I thought that in him God was reflected with more transcendent glory than in many others. As soon as I entered I saw he was dying, and I said to him,

"Alimalu, you are dying; in the presence of death what is your hope?"

And, he looking as if at some invisible presence answered,

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"I am trusting Thee, Lord Jesus."
It is the power of God unto salvation not only to you favored people, but to the cannibal of the New Hebrides.

Feasting on Their Guests

Years ago, before there was a mission work among the people on the island of Api, a party of some twenty natives set sail in two canoes from the south end of the island to visit friends in the north who lived on the little island of Mallicollo, where we now have a mission station. They received them with the greatest friendliness, and they were entertained with that open-handed generosity which is so characteristic a feature of tribal history.

A week was spent in feasting, and at the end the visitors departed with a varied assortment of island gifts. The two canoes left the beach with every indication of the greatest friendliness existing between the two.

A choppy sea was breaking on the coral reef which surrounds the islands, and in attempting to ride the breakers both were upset and the occupants thrown into the sea.

The natives were unable to right the canoes and the whole party started to swim ashore. Their helpless plight did not awaken any feeling of pity in their brothers on the shore. On the contrary, when they saw the helpless condition of the men they prepared to attack them.

It is an unwritten covenant among savage races that shipwrecked people are fair game for the tribes into whose hands they fall. In attacking their friends they thought they were simply playing the rules of the game.

Seized with a sudden frenzy they fled for their tomahawks, and clubbed the visitors as they attempted to swim ashore. Not a single one reached the beach in safety. Every man, woman,

and child was killed, and the boats taken ashore to prolong through another week the cannibal feast.

Your feelings are shocked by the recital of such a tale, and you wonder if true believing Christians can be turned out of such raw material, but, dear friends, the gospel makes great changes. The preaching and teaching of the Word of God is speedily transforming the island and in place of the old savage with waving plume and painted bodied, we now have communities where the peace of God holds sway.

You cannot live in that little island amongst them without feeling what a vital thing religion is. The presence of Christ today is strong to change wild cannibal people into a God fearing community.

The contrast between the Tongoa island of past days and the Tongoa of today is the best witness to the presence of the Spirit. The heathen soul was imprisoned in a vast net work of superstition and ignorance. The gospel entered and this is what took place: slowly and gradually the soul shed its ignorance and superstition and advanced into the higher and better life. Instead of running away from God they sought Him and found Him. Conversion took place and they became Christians. They are not perfect by any means, but Christians with failings like ourselves.

The utter difference between the people of today and past days, and that which produced this amazing metamorphosis is the Word of God. There is no such thing as conversion apart from the Word of God. The good seed of the kingdom may remain a long time in the soil, but its life giving properties are at work. The gospel is the power of God unto salvation.

A Missionary's Funeral

With one other illustration I conclude.

The same striking illustration of the transforming power of the gospel is seen in the opening and closing scenes of the missionary labors of my friend, the Rev. Mr. Mills, who died a few years ago on the island of Api.

At the time of his settlement on the island, Henry Drummond, of Scotland, who was making a tour for geological purposes was present, and made the following note: "An awful crowd of savages surrounded us. All were naked, and carried muskets cocked. Hundreds had been killed on these islands for cannibal feasts."

The closing scenes in Mr. Mills' life revealed a very different picture. He died suddenly and unexpectedly. Very few knew anything except that he was ill with malarial fever. But news is not long in traveling with us. From village to village the sad news was carried, and next morning all the people from the surrounding villages arrived, anxious to show their love and esteem for their teacher and friend.

They were allowed a last look at the missionary, and as they filed past the coffin, even the roughest and strongest amongst them gave vent to their grief in violent and heart-filling sobs.

The funeral was held on the following day, a solemn and impressive sight, but also triumphant. The coffin was piled high with flowers of the forest, and as the native teachers lowered the body into the grave, one could not but feel as he looked around on that sea of sad, sad, faces that Mr. Mills' work indeed had been crowned with rich and glorious blessing.

Multitudes of those who stood around the coffin only a few years before were naked savages, cannibals, but now they could look beyond the grave to a home prepared for all those who love the Saviour.

The Kingdom in Parable and Apocalypse

By Ernest Gordon, New Hampton, N. H.

VARIOUS early commentators in Holland and Germany, notably Vitringer, following the *Fraticelli*, or Spiritual Franciscans, of an earlier day, believed that in the parables of the thirteenth of Matthew and in the epistles to the seven churches were to be found intimations of the general movement of the history of the church between the first and second coming of Christ. These interpretations varied naturally, yet their trend was in much the same direction.

The prophecies of the Old Testament had usually a primary meaning having to do with contemporary happenings and a secondary one that was predictive. There is no reason why this should not be the case in New Testament literature as well; why there should not be a thread of prophecy running through the seven epistles along side of its purely ethical and spiritual teaching. Indeed, we seem to have warrant for believing this in the title with which the Apocalypse opens;

the Revelation, or unveiling, of things shortly to come to pass.

The White Period of Christian History

It is to be noted that the parables as well as the epistles are seven in number—the number which in the Scriptures stands for completeness, as for example in the seven petitions of the Lord's prayer, in the seven characterizations of the Spirit of Jehovah in Isaiah 11 and in the seven graces of Roman 12. In other words we have here a view of the whole period of Christian history.

I

The present writer's tentative interpretation is along the following lines:

The sower of the first parable is clearly our Lord. He came to Israel, His fig tree, seeking fruit and found none. So He made a fresh beginning, scattering, with His chosen apostles, the seed broadcast throughout the earth.

The era of seed-sowing was followed

by that of the tares, the two centuries of heresies in which every type and form of unbelief and misbelief which have troubled the church in subsequent centuries came to the surface and sprouted. They will mark the present evil age to the end (v. 40) and are certainly characteristic enough of our own time with its archaic "modernisms."

The epoch of the mustard tree follows, which was the least of herbs yet took on the abnormal form of a great tree. Our Lord apparently had the great tree of the Babylonian king in mind which reached to heaven "and the fowls of the air dwelt in the boughs thereof and all flesh was fed of it" (Dan. 4:12, cf Ezek. 31). We have in this parable the motif of Babylon coming suddenly into Christian history. Christianity is being transmuted by Constantine's patronage into a neo-paganism. The humble and useful garden vegetable (*lachanon*) has become a tree in which the birds lodge. These birds destroyed the good seed of the

kingdom in the first parable. They were its avowed enemies. Now they are sheltered in the church itself.

What Leaven Stands For

When we come to the parable of the leaven we find the same allusion carried further. The ferment of paganism had penetrated the whole lump.*

This leaven is not the pure teaching of Christ—leaven never means anything of the sort. It is the leaven of the Pharisee, formalism; of the Sadducee, hard scepticism; of the Herodian, Erastianism, union of church and state, political religion; the leaven of malice and wickedness, *kakeias kai ponerias* (1 Cor. 5:8), so offensive in its moral uncleanness that it is characterized with the same words that are used of the botch which fell on the wretched worshippers of the beast, "noisome and grievous," *kakon kai poneron*, (Rev. 16:2). And this is that with which the church of Christ was saturated and supersaturated to the point of unrecognizability for a dozen medieval centuries.

What is the treasure hidden in the field? The genuine Christianity which persisted under the surface during all these centuries? Perhaps. Or, is reference made to the joyous recovery of the Scriptures at the close of the medieval night?

This and the subsequent parable of the Pearl of Great Price are both redolent of the Reformation morning—the scent of dawn.

The "one pearl of great price" I like to think of as justification by faith, the one and only way of salvation, bought with the priceless price of Christ's death.

Fishing With a Seine

And the Reformation debouches into the modern missionary movement. This is indeed like a net, *sagene*, the very word is our English "seine" the vast sweep of which passes through the ocean for miles gathering into itself from all corners of the sea.

*The ferment of half Jewish, half heathen ritualism permeated the Galatian church. "A little leaven leaveneth the whole lump" (Gal. 5:9). There is a rabbinical saying, "Trust not a proselyte till twenty-four generations, for he holds his leaven," i. e., heathen corruption. In the face of such sayings could leaven be used without violence by our Lord as a figure for the successes of Christian missions, the spread of the undefiled gospel among the heathen? Lightfoot says that leaven is never once used in the Old or New Testaments in good sense save in this parable. This establishes an overwhelming presumption against its being so used here.

There is perhaps a certain correspondence between the three leavens and the three civilizations of the world in Christ's day. Phariseism, religious formalism and self-righteousness, marked the Hebrew; Sadduceism, vain philosophy and intellectual scepticism, the Greek; Herodianism, world-power and glory, the Latin. It was fitting therefore that the inscription over the cross, the *aitia*, should be in the languages of these three civilizations, each in its way so hostile to the mind of Christ.

What a picture of the great movement going out from the Reformation nations at the present time into China and India, Africa and South America and the archipelagoes! I will make you fishers of men. In the twentieth century the church is fishing with a seine and on a world scale.

The kingdom of heaven is like unto a net that was cast into the sea of nations, for the sea in Jewish symbology typifies the restless nations of the Gentiles. Then comes in verse 49 the end of the age with its judgments.

II

A similar historical sequence can be traced in the epistles to the seven churches.

The church of Ephesus is "the higher, holier, earlier, purer church," primitive Christianity with its "labor and patience and good works," a lovely lily rising out of the black swamp of paganism. It is the church which Uhlhorn describes with thrilling detail in his *Conflict of Paganism with Christianity*, the church whose motto might well have been the words of Paul to the Ephesian elders: "Remember the words of our Lord Jesus how He said it is more blessed to give than to receive." Yet the church whose first love is beginning to chill.* *

The church of Smyrna is unmistakably the church of the martyrs. Its angel or leader was, as a matter of fact, Polycarp himself who was burned in the Smyrna amphitheater, Jews vying with pagans in heaping wood on the pyre. "Ten days" is the time of tribulation, perhaps the ten persecutions of pagan Rome as many deem them to mean.

Pergamos the Half Way Station

The epistle to Pergamos corresponds to the Parable of the Mustard Tree in the Matthew cyclis. Pergamos was the throne (rather than seat) of Satan.

It is a curious fact that this city was the half-way station between Babylon and Rome. A contingent of the Chaldean priestly caste which left Babylon when it fell into Persian hands because of their antipathy to Persian monotheism, established itself in Pergamos. When Attalus III, of Pergamos, died he bequeathed his royal priesthood and vast wealth to Rome. Pergamos is, therefore, peculiarly fitted by its history to represent the paganizing of Christianity which marked the Constantine era.

Thyatira was the church of Jezebel, and Jezebel was the persecutor of prophets, the licentious patroness of Baal worship, the fitting type consequently of the merciless medieval papacy, saturated with inherited paganism. Yet in its borders was still a little remnant, "the rest in Thyatira," which "have not known the depths of Satan."

* * This epistle is complementary, as most of the other epistles seem to be, to its corresponding parable in Matthew. The Parable of the Sower deals with one phase of early church history, the evangelism of the Roman world. In the church of Ephesus we see the good seed bearing the fruit of good works. We have a Christian social development following conversion.

This survived through the succeeding era of the church of Sardis and was the only redeeming element in that moribund church. Christianity had during the centuries immediately preceding the Reformation a name of living but it was thrice dead save for the few which had not defiled their garments. They were the hid treasure in God's field—the trickling stream of Christian life which came down through the medieval centuries, breaking out now and then in personalities like Arnold of Brescia, and Wyclif, and Hus and Savonarola.

These and other nameless ones were they to whom it is given to "walk with him in white." They were they who feared not to confess the name of Christ before those who kill the body, and who therefore are honored with the promise—an echo of Luke 12:8, "I will confess his name before my Father and before his angels."

The Prison Sprung Asunder

To Philadelphia is given the open door. The medieval prison-house is sprung asunder. Then follow Gutenberg, Columbus, Luther, the Reformation, the growth of Protestant nations in old and new worlds, the rise of Protestant missions, until every barrier is laid low to their entrance.

A great door and effectual has been opened in human history never to be shut. How many attempts were made in the dark ages to pry loose the dungeon locks, and how often sickening disappointment fell to those who made them—Paulician and Vaudois and Lollard. But He that hath the key of David openeth and no man shutteth.

The church of Laodicea had certainly various of the characteristics of present-day Christianity. One should remember that Paul's letter to the Colossians had the Laodicean church in mind as much as its near neighbor (Col. 4:16). One is quite ready therefore to "suspect" with Lightfoot, "that pride of intellectual wealth was a temptation at Laodicea hardly less strong than the pride of material resources." Paul writes of "a vain philosophy, a show of wisdom," contrasting it with "the treasures of wisdom and knowledge in Christ" None so blind as the *aufgeklärte* Laodicean! Hence the need of eye-salve from the Great Physician that "thou mayest see."

The Plutocrats of Laodicea

Again, as the Parable of the Seine adumbrated one phase of our Christian life today, the nobler side, its great missionary activity, so the epistle to the Laodiceans exhibits an ignobler one, its worldliness and amassing of wealth.

James' phrase "Ye have heaped treasure together for the last days," with its comment on the injustice of the unjust rich, ends with, "Behold the judge standeth at the door." And our Lord closes his admonition to those who are *plousios kai peploutika* the plutocratic society of Laodicea with the warning "Behold I stand at the door."

In James' passage on "the last days" (chap. 5), we see the movement of the

thought solemn as that of a Greek tragedy, "Be patient unto the coming of the Lord; the coming of the Lord draweth nigh; behold the Judge standeth at the door." So in the epistles to the seven churches, He who was coming, was coming as a thief, was coming quickly, is now on the threshold knocking.

So likewise when ye shall see all these things know that He (margin) is near, *even at the doors.*

III

Finally we would note a certain correspondence between the descriptions of our Lord in the opening of each of the seven epistles and his attitude towards his church in each of the epochs.

In the letter to Ephesus He is seen walking in the midst of the primitive churches caring for His lamps that they

may be "light in the Lord," "reproving the unfruitful works of darkness" in the surrounding paganism (Eph. 5:8-10).

The martyrs of the Roman imperial period (Smyrna) He encourages by recalling that He too went down into the horror of a martyr's death and is now alive again.

When the church of the fourth century, Pergamos, reverts to semi-paganism He describes Himself as a sharp sword with two edges, the discernor of the thoughts and intents of the heart.

To the apostates of the medieval church, Thyatira, His eyes are like a flame of fire for indignation.

To Sardis drooping and ready to die He would give the seven spirits, the reviving Spirit of God in His complete-

ness. He would pour in the Samaritan wine of His passion and the oil of His Spirit.

To Philadelphia He quotes the words of Isaiah after the prediction of Jerusalem's overthrow and of a "mighty captivity" in Babylon (Isa. 22:17), "He shall (in the return) open and none shall shut," a possible parallel to the emancipation of Reformation days after "the Babylonian woe."

To the Laodicean age, our modern age of swarming scepticisms, He is the "Amen" or the truth, "the gospel for an age of doubt"; also the *arche*, "the beginning of the creation of God," a fact which the evolutionary speculation characteristic of our day certainly does not take into consideration.

Unity Through Separation

By Rev. J. G. W. Kirschner, Kansas City, Mo.

IN them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John 17:23).

To say that powerful influences are at work in the religious world to bring about a closer unity between denominations and sects, is only stating a well-known fact. Not only is unity being sought between denominations of the same name and aims, but recent developments have given us a Council which by its name, designates that all the churches of God in America may be represented. Also recent utterances by a great English preacher are to the effect, that if there is ever to be unity and mutual understanding between the nations, it must come through union of the religious forces of the nations. It was his opinion that this was the opportune time for the formation of a Council representing the religious forces of the world. He said that abiding world peace depended upon some such union.

It is not the province of this article to criticize any personality or organization connected with these movements for union, farther than to protest against insinuations that any one not enthusiastic about them is not a progressive, well-informed Christian. In our judgment, based upon the teaching of the Word of God, a striving for union on the part of the bodies of Christendom is fundamentally wrong.

What Stands in the Way of Forced Unity?

The dreams of those who are striving for the blessings which is hoped may come through the brotherhood of man and the federation of the world, might be realized were it not for one fundamental law of life, namely—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." To speak of the brotherhood of man in the Christian sense, limits its meaning to those who have been born again. If it can be said of the Scripture that it is clearer

on one point than another, it is concerning those who are the children of God by faith in Jesus Christ. They compose the Church. And the Church is not an organization, but an organism—the body of Christ. "And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence" (Col. 1:18).

Israel an Example of Worldly Federation

Other Scriptures could be introduced to show that the true children of God are born into this family by the power and grace of God, exhibited, not in the realm of creation, but in the realm of salvation.

It is not difficult to trace the course of Israel through the history of nations. They stand out as a people, chosen by God for a particular purpose.

However, at times they tired of this distinction and wanted to be as other nations among whom they sojourned.

God often let them have their way, and if it had not been for His intervening in their behalf, their desire to mix with other peoples would have caused them to be destroyed. God had ordained that they should be His peculiar treasure, a separated people, and on the ground of this distinction, He was to reveal His glory. And He did, and continues so to do; and in the closing scenes of this age He will in a remarkable way reveal His love and grace through this people, who have been temporarily set aside, but who have never lost their identity, among the nations of the world.

This is of God, to bring about His gracious purposes for mankind, and the point is, that Israel's greatest opportunities, were, and are, and will be along the line of her separatedness.

Now as to the Church! The Church is not Israel. The God of Israel is the God of the Church. And it is significant

to note what He says concerning separation in relation to the Church: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said I will dwell in them and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:14-17).

No commandment ever submitted by God to Israel for a separated walk, can compare to this one given to the Church. Does God through such commandments wish to rob the world of blessing? To ask the question is to answer it. His purpose is that through obedience to this and other commandments, the world should be blessed, and made richer, and be saved.

But we are told that those who do not believe in the modern federated religious movements are narrow and lack vision. "They are blockades on the road to larger blessing." The ministers who are not for federation receive little newspaper notice, while the man who can mouth vociferously on the fatherhood of God and the meanderings of man from monkeydom to manhood, finds himself quoted as an authority. We have drifted on to a time when it is popular to discredit the Word of God and to humanize the Son of God, in the name of scholarship and scientific research.

Religion Is Not Christianity

There is a marked difference between religion and Christianity. To the true Church has been committed the world's evangelization, and this divine enterprise is benefited most, not by her becoming identified with the religious world as such, but by emphasizing the principles which make her different from it. To the extent that she loses her identity and peculiarity, she loses her power. When the church is ready to compromise her stand as to the deity

of Christ, the plenary inspiration of the Bible and the lost condition of mankind, then the world stands ready to receive her with open arms. In removing the cause of the difference between them, the difference is removed. And that difference is Christ. People having the same ideas concerning him have no religious differences.

Jesus Christ was the means of bringing Pilate and Herod together, as recorded in Luke 23:6-12. There was a difference between them. How long the misunderstanding and separation had existed we do not know. We are only told how they became friends. Time-serving, cowardly Pilate had Jesus on his hands. Having a shallow excuse for doing so, he sent him to Herod, who was at this time in Jerusalem. Herod had his soldiers clothe Jesus in robes of royalty, mocking him, and then sent him back to Pilate. Then we read: "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Friends indeed! But upon what grounds? Surely not the acceptance of Jesus Christ or his claims, but upon his rejection! Even so, an apparent friendship between the world and the believer could be hastily consummated, if the same conclusion be reached concerning Christ. And until such conclusion is reached, either as to an outright acceptance of Him by the one, or an outright rejection of Him by the other, there can no union exist between them.

Shallow Reasoning of the Modernists

No true Christian can hesitate a moment to surrender personal notions and non-essentials for the sake of unity, but he knows that in surrendering essentials, he does not make a contribution to lasting unity, but is guilty of denying his Lord, and promoting that which will ultimately defeat the very aims for which he made the surrender.

Not long ago one of the Modernists in New York said:

"I do not believe Christ was born of a virgin. What has that to do with Christianity? What has the peculiarity of birth to do with the teachings of Christ in the Sermon on the Mount? I can still hold my attention upon the great lessons of that sermon and preach upon the spirituality of these lessons, yet retain my belief regarding the birth of Christ." The same day that Dr. Grant gave voice to these words, the pastor of a church in Kansas City said:

"Do unto others as ye would that others should do unto you. This is the solvent for the social perplexities of the United States. * * * Strangely enough it is the solution of an idealist and dreamer of 2,000 years ago, whose words are proving more and more practical and common-sensed everyday in all the relations of life. Common sense guided by the golden rule, is the only finger post we have to lead us."

These quotations are not given because of their rarity, for they are common, but they show the type of men who talk the strongest for unity. They have nothing to surrender for the sake of unity. Their gospel is the gospel of Babel: "Let us make us a name." About the only thing it excludes with persistent fidelity, is the blood of Christ. There is no belief or sect under heaven but what can find a basis of union here. And the church of Jesus Christ is asked to join this federation.

The Unity that Already Exists

The striving for unity and federation overlooks another important truth which our Lord in the seventeenth of John reveals. He says, "I in them, and thou in me, that they may be made perfect in one" (John 17:21).

Instead of striving for unity, we should recognize and rejoice in the unity which already exists. Notice the principle of this unity—"in Him"! This unity is not found in, or through, an organization but in a person. In Him was life. It is natural for life to bear

fruit after its kind. He said: "I am the vine, ye are the branches; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John 15:4). This teaches union of the most vital kind, but not a union made by man, but by God. The human body is also an apt illustration of the most wonderful unity. The Holy Spirit uses this as a figure to teach the truth concerning the unity already existing between Christ and the Church and between the individual members of the Church, one with another. "So we being many are one body in Christ and everyone members one of another" (Rom. 12:5).

The unity existing between Christ and the Father was a subject of communion between them. Here in the seventeenth of John there is no striving for union, but a happy recognition of the oneness existing. How significant are Jesus' words in this connection when he says, "As the Father hath sent me even so send I you" (John 20:21).

The burden of Jesus' prayer in John 17 is that through an increasing understanding of the oneness on the part of His disciples, the world might believe that He was the sent-one of the Father to be the Saviour of the world.

A deep and prayerful meditation upon and a fuller experience of the existing unity between Christ and the members of his body, will lead to what? A striving and clamoring for union with those who do not hesitate to connect Christ with the child born out of wedlock? A willingness to place the Bible upon the same plane as the Vedas of Brahmanism, the Koran of Islamism, the sacred books of Norse mythology, or the mouthings of modern science?

No! As we meditate upon the glorious unity existing between the believer and his Lord and the believer and his brother; a unity which God himself has made and glories in; it will lead us to see that true unity is stimulated not by federation, but by separation.

Faults in Pennsylvania Coal Mines—A Nut for Evolutionists to Crack

By D. R. Walkinshaw, Greensburg, Pa.

The author has had twenty-one years' experience as a civil engineer in Westmoreland County and is chief engineer of Sixteen Companies in the bituminous coal field—Editors

THIS is a bit of experimental knowledge acquired after twenty years of mining engineering in the bituminous coal regions of southwestern Pennsylvania.

I had been instructed concerning the geological strata of rocks and the "pre-historic" formation of the bituminous coal beds, commonly known throughout our section of the country as "Pittsburgh coal." The teaching, which was leading me to the adoption of the evolutionary theory runs about as follows:

The Geological Theory

Agas ago, before the advent of man upon the earth, there was a time when the world was covered with a dense vegetation which grew so rank and thick

that it coalesced, the carbon in the vegetable kingdom leaving a residuum of carbon in the mineral kingdom, now recognized as our "Pittsburgh coal" seam. A subsequent age developed, known as the glacier period, in which huge icebergs furrowed and scarred the face of the earth in certain localities. Upheavals and volcanic action were attendant upon a cooling of the crust of terra firma. And so the geologists have led us in the development of their theories.

Veiled in antiquity, the distance seems to lend enchantment to the view, and these "blind leaders of the blind" would carry us into the ditch, were it not that inspiration has a voice in the matter; for we read in 2 Peter 3:5, "For this they

willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

The writer's attention was attracted to the testimony of two consulting engineers given under oath, as they were separately called as expert witnesses in the civil court of Westmoreland County, Pa., in re. Gibson Distilling Co., vs. Henderson Coal Co.

The facts were these: The Henderson Coal Co., purchased the Pittsburgh seam of coal underlying the "Gibson farm" in said county and gave security for the price, which was to be made in instalments. Before the last payment became due the mining operators of the company

had discovered what is known as a rock "fault." Faults are common in the Monongahela region and this one was so extensive as to occupy the equivalent of twenty acres of coal. It extended diagonally across the Gibson farm and was about uniform in width. At the trial the coal company wanted exemption in payment for that portion of coal area which was occupied by the rock. The distilling company contended that full payment should be made according to the contract.

How Account for the "Fault"?

The interesting portion of the case was the testimony of the engineers to account for the presence of the rock "fault." The engineer for the coal company testified that at a certain period of time the earth was covered with dense vegetation and, as time went on, and the cooling of the surface took place, this vegetable matter fell together, condensed and solidified, and the carbon in the vegetable material was transformed into coal. While this coal bed was plastic and in process of formation the ice age arrived. A glacier traveled across this Gibson farm and carried the plastic coal ahead of it down the Monongahela River, leaving in its path a train of silt, dirt and rock, which later on formed and hardened into this "fault." Thus he accounted for the absence of coal and the presence of rock.

The engineer for the distilling company rebutted this testimony by saying that the coal was formed in the same way and that the glacier happened at the identical time; but that the action of the glacier was different from what his opponent supposed. He testified that in passing across the farm, the glacier traveled in the manner of a wedge or

snow plow, so that instead of forcing the coal ahead of it and carrying it away, the soft coal was forced and squeezed to each side. To prove his theory he had taken measurements on either side of and adjacent to the "fault" which showed that there was a thickening of the vein on both sides inasmuch that the additional thickness made up in bushels for what was reckoned as loss in area.

Witnesses Disproved by Facts

Since these two engineers have predicated their theories upon unauthenticated information, I am led to put in writing some personal observations based upon discoverable facts, which will show that such hypotheses and such evolutionary theories are faulty.

A columnar section of borings into the earth in the vicinity of Pittsburgh, Pa., shows that instead of one seam of bituminous coal existing and being commercialized, there are eight; and if you follow as

The queries I raise are: If the Pittsburgh seam of coal was formed and deposited in the manner the geologists would have us believe, why it is not reasonable to guess that each and every one of the seven other seams were produced in like fashion?

How shall these alternate seams of rock be accounted for?

Thus we have the carboniferous material in the vertical position.

Horizontal as Well as Vertical

We will now look at these coal veins in the horizontal direction.

These coal measures lie in a north-easterly direction somewhat similar to a sawtooth roof, the high points being called the *anticlinal* and the low points the *synclinal*, with a remarkable regularity in grade in both directions. It is by reason of this fact that engineers are able to determine crop lines of the coal and the depth of the seam at random points. This horizontal position is also uniformly collateral; that is, the strata of rock maintains its thickness between the seams of coal.

I ask then, if these undulations in the Pittsburgh vein are accounted for by upheavals in the crust of the earth, why can the other seven veins have symmetrical positions?

Another interesting feature of this bituminous coal is what is known as "face." "Face" is the smooth side of the coal over which one's hand may pass and not be scratched. In the virgin state, this face of the coal lies in a magnetic direction "south 60° east." The writer has worked in all parts of Westmoreland County, Pa., with his surveying instruments, and in each of the first six veins as classified above; and he knows that this same magnetic direction prevails in each as well as at any place in the county.

If it is assumed that bituminous coal is the result of decomposed vegetation, as is claimed by explorers who pretend to have found fern leaves; bark, logs, and what not in our mines, I wonder how this extraordinary relativity of direction in the face of the coal came to exist?

A Faulty Hypothesis

We think that the geological hypothesis concerning the formation and evolution of this world of ours is faulty. Every fresh discovery in the mineral kingdom leads us to the conclusion that the Psalmist is correct when, in treating of the creation in the thirty-third Psalm, he writes: "By the word of the Lord were the heavens made. . . . Let all the earth fear"



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Miners Hauling Coal Out of the Shaft of a Pennsylvania Mine

I bore a diamond drill hole from the circumference of the earth towards its center, we will discover the following geological formation, names being given alone to the coal seams:

Soil and rock	Depth variable
Sewickley seam of coal	4 feet thick
Rock	40 feet thick
Redstone seam of coal	4'-6" thick
Rock	60 feet thick
Pittsburg seam of coal	7 feet thick
Rock	650 feet thick
Upper Freeport seam of coal	4'-3" thick
Rock	60 feet thick
Lower Freeport seam of coal	5 feet thick
Rock	50 feet thick
Upper Kittanning seam of coal	3 feet thick
Rock	100 feet thick
Lower Kittanning seam of coal	3'-6" thick
Rock	40 feet thick
Brookville seam of coal	2'-6" thick
Total depth	1033'-9" thick

for He spake, and it was done." My evolutionistic brother, let me assure you that these facts serve to re-

affirm the Mosaic account of creation in that it was a divine Architect who designed it, and that the account is

inerrant when we read that God spake this coal into place, and that he did it for the use and convenience of mankind.

The Bible in Advance of Modern Science

By Rev. Clarence H. Benson, Moody Bible Institute, Chicago

MANY well intending religious leaders of the day, recognizing the growing breach in the church between the liberal and conservative divisions, have made an effort to effect a compromise. One of these is William Hamilton Wood, Professor of Biblical History and Literature at Dartmouth College. His recent book entitled, *The Religion of Science*, is of special interest.

Few writers have made such a clear statement of the teachings of evolution and its ultimate end, and many will be in agreement with his conclusion that evolution is not fundamentally scientific, and that its universal adoption will lead the mass of men into pessimism and atheism.

However, Professor Wood makes the unfortunate mistake of endeavoring to compromise the Word of God with unbelieving scholarship. It is evident that he does not accept the plenary inspiration of the Bible and hopes by rejecting portions of Scriptures as seemingly unscientific to make the Bible acceptable to the most critical scholars. He adopts the well known literary and historical method of interpreting Scripture which rejects as authoritative such portions of the Word as conflict with the conceptions of modernists. But he does not seem to have entertained the possibilities of using this same scientific method to demonstrate that the Bible writers were so far in advance of the scientific conceptions of their day that our only possible refuge is to accept the Bible as a supernatural revelation.

An Astronomer's Witness to Genesis

For instance he says, "The facts rela-

tive to Genesis, chapters 1-3, include the knowledge of two different types of writers both of which are working over older Babylonian speculations." But it has been well brought out in some of the later comments of Assyriologists that so far from there being any resemblance in the Babylonian legend to the narrative in Genesis that the two accounts differ *in toto*. It is the astronomer Maunder who after a careful consideration of these chapters and other portions of the Old Testament says: "The Hebrews could not have learned anything even from the most advanced scientists of their day. If there is any possible connection between the Babylonian myth and the narrative in Genesis it implies that the Babylonian based his barbaric myth upon the Hebrew narrative."

Again, it is useless to criticize the language of the Bible as unscientific because it speaks of the "sun rising" when astronomers today in technical papers use the expression "acceleration of the sun's motion," when acceleration of the earth's motion is meant.

When the author speaks of "the narrow view current at the time that this earth is the center of the universe and the only populated spot," he indicates that he is not familiar with the recent books of Professors Townsend, Maunder and Alfred Russel Wallace upon this subject, or the latest evidence in astronomy which indicates that the solar system contains no other habitable planet and that the earth of all celestial spheres is the only probable abode of life.

How Came Job to Know It?

The Bible has nothing to fear from

the searchlight of any trustworthy scientific investigation. When the evidence of facts is made the basis of comparison, sooner or later the scientific exactness of biblical expressions and events will be confirmed. Moreover it will not be necessary to prove that the Bible writers were far in advance of the intellectual knowledge of the day, but that this extraordinary scientific information was what these men claimed it to be—a supernatural revelation.

Evidences of this are constantly coming to light. For instance, it is only in recent months we have had a perfect understanding of that passage, "He stretcheth the north over the empty space" (Job 26:7). Careful measurements place the solar system 60,000 light years from the center and 90,000 light years from the circumference of our great disk shaped universe. To the south of the solar system in the constellation of Sagittarius where the stars are in clouds of countless clusters, lies the center of the universe. To the north of the solar system, in the region of Polaris, towards the edge of the universe, the stars are comparatively near and far apart.

Years ago Sir Isaac Newton revealed to science that it was the law of gravitation that enabled the inspired Bible writer to declare, "He hangeth the earth upon nothing." Recently the great 100-inch Hooker telescope at Mt. Wilson confirmed the ancient prophet's assertion. "The host of heaven cannot be numbered." And now that astronomers are definitely locating the solar system in the northern part of the universe we can appreciate for the first time the scientific accuracy of the words, "He stretcheth the north over the empty space."

A New Scholarship Needed

By Professor Lowell H. Coate, B. D., Marion College, Ind.

THERE is a growing conviction on the part of orthodox believers in general and of Christian educators in particular, that one of the greatest needs of the church today is a new scholarship.

Upon the announcement of this statement questions may arise in the minds of some. What kind of scholarship is this? Is it a reflection on the scholarship of the world today? Is it supplementary to it, or in addition to it? Wherein must it differ from our modern American scholarship?

The College to Blame for the Church

By way of answer permit us to say that, in our humble opinion, the generally accepted scholarship of today is

largely responsible for the backslidden and apostate condition of the churches of our country. In other words, the colleges have backslidden the churches.

The question now comes, Can the younger, smaller, more spiritual organizations and institutions follow along the same old path and continue to pursue the same educational policies of the older denominations, and hope to arrive at an end different from that to which they have arrived?

We can see no reasonable or intelligent justification for such a hope. Similar policies are bound to bring similar results. Yet consciously or unconsciously these very policies are in operation in almost every small church and institution in the land today.

The Child Wiser Than Its Parents

How does this serious condition of things come to be?

In the first place, the college, like every other Christian institution, is a child of the church. Every evangelical church is established upon certain fundamental Christian principles; and it is the purpose of the church that all its institutions shall promote and promulgate these fundamentals.

But all too soon the child becomes more important and, in its own eyes, wiser than its mother. It may be said of the child, however, that it has more zeal than knowledge, and has become wise above that which is written; for it proceeds to teach doctrines different from

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those for which the church has stood through the centuries.

Whether we admit it or not, this is about the status of the relation between many of the churches and their colleges. Instead of championing the conservative doctrines upon which the church was built, the average denominational college has gone over to the modern philosophy, rationalistic materialism, evolution, destructive criticism, radicalism, and liberalism, which its professors have been taught in the larger graduate institutions.

America entered the World War ostensibly for the purpose of defeating Prussian militarism, but if she succeeded in doing so she has continued to retain in her institutions the destructive teachings of that German philosopher, Immanuel Kant, whose evolutionary and unchristian doctrine of rationalism was, as many believe, responsible for the war.

The World War Victory Not Complete

Has America's victory been a genuine and a permanent one? We fear not. If, in defeating German militarism we have only succeeded in suppressing an incidental result, while retaining the treacherous cause,—that system of philosophy responsible for the war,—then we have accomplished only a temporary advantage; and the loss of life, money, energy and effort will probably be repeated soon again as the natural result of the same cause,—unless we hasten to destroy that cause from our institutions.

The question now is, Are our educators, even Christian educators, and churchmen, learning anything from the lessons of the past?

This brings us face to face with the subject of this article; a new scholarship needed.

The fact that our colleges, almost without exception, are clinging tenaciously to this unchristian system of philosophy, which literally permeates the text-books, from the primary grades in the public schools to the universities, and which is the basis for our whole educational system, proves their inability to learn the lesson experience has tried to teach.

Even theology has not escaped the influence of this system. New thought, destructive criticism, and liberalism are all the logical application and working out of the theory of evolution in theology and religion. Our educational system is built on a false basis—a foundation of sand. The world is trying to build character without the only true foundation for character.

Colleges Wrecking Faith

The next question arises, Will it be possible for us to secure a new scholarship so long as we continue to send our college graduates, our teachers, and professors to the world's institutions to receive their graduate training?

We think not. The churches have built and heavily endowed their large colleges, and secured the world's recognition in order that their graduates may go to the post-graduate universities

without inconvenience and embarrassment, and with the disappointing result that whatever of evangelical truth they have received may be entirely counteracted, and their Christian faith wrecked.

When the church herself sets the example by spending millions of dollars to secure the world's recognition she need not be surprised when her young people follow the course to its logical conclusion,—enter the larger graduate institutions to the undoing of their faith. Perhaps nine out of ten of them never return to the work of the church, while the other one-tenth is practically unfitted for any practical service to the church.

How often have we all witnessed this sad experience! The youth was made of less service to the church than before he went to college, and the church had better kept her millions, or given them for missions if she could find any missionaries among the graduates of such institutions.

The church exists because it has a peculiar work to do, and a special commission to fulfill. Its young people, therefore, must receive a special preparation for that work, if they are to be of service to the church.

The first duty of the church school, then, is to prepare its young people for the work of the church. It matters not how many other good and desirable things a school may do, if it fails to prepare its young people for the work of the church, it has failed as a church school. Any church institution which fails to do this is no longer worthy of the support of the church.

Why Should Denominational Colleges Exist?

If our church schools are going to offer the same courses of instruction, from the same text-books, and with the same objective that the world has, they can give no adequate reason for their continued existence.

With the unlimited wealth and resources at its command, the world can equip and operate stronger institutions than is possible for the church; therefore, competition from the church along the same line is so much fruitless effort and unnecessary duplication of expense. If a few young people of the church prefer the preparation the world offers, there are a thousand schools better equipped to give them that than the church is or ever will be. The church institution need not feel under obligation to compete for that class of students.

The question now comes, Where can we find church schools among our denominational institutions which are preparing the young people for definite service in the church?

And the next question follows, Why are these schools so scarce?

This brings us to a third which is the crux of the whole proposition, and he who can satisfactorily answer it will perform a service which will merit the thanks of generations present and future.

The Church the Pioneer in Education

In discussing this question we do not

claim to present the answer, but we believe that Providence will enable us to give at least a partial explanation of the present dilemma.

Every one familiar with the history of education in America knows that it was Christian people who were the pioneers in the field of education in this country. They established the early Latin grammar schools in the East, and later the academies of the nineteenth century, a few of which still remain. It was the church which established the first colleges in America. She outlined the courses of study and the curricula, wrote and adopted the text-books, and raised the educational standards generally.

The English Bible was a prominent and universal text-book in every institution; indeed, the chief aim and purpose of education was to enable students better to read and understand the truths contained in the precious book.

It was these institutions which produced the strong type of Christian manhood and womanhood of recent generations, which made America the ideal nation of the world.

The Menace of the State

Today all this is changed. Education has become an end in itself. The state has taken over supervision of the whole educational system; and, pursuing its consistent policy of centralization, has arbitrarily taken unto itself, almost entirely, the prerogative of outlining the curricula, prescribing the text-books, and setting the standards to which the church institutions must conform if they would receive "recognition." Already several states have proposed laws which would compel students to attend the public schools, and in some states these laws have been passed.

At this point permit us to introduce the main question—the question previously alluded to, *Is it consistent with the dignity and purpose of the church to bow and beg for recognition from the world from which she professes separation?* Has the church, who was the pioneer in all educational work in America, become so weak and impotent that she is no longer capable of organizing her own courses of study and of establishing her own standards independently of the world, which has always been her avowed enemy?

We trust not; and yet where is the church college that has done so? Instead of seeking the recognition of God and of the church, colleges are almost universally bending every effort to conform to the standards which have been arbitrarily set up by the world for its own purposes, and certainly not for the particular welfare of the church.

We seem not to be cognizant of the fact that the church and the world are headed in exactly opposite directions—the church toward heaven and eternal happiness; the world toward perdition and everlasting woe. But the church and the world following the same educational program can never hope to arrive at different destinies. The church must right-about face, and adopt a system in harmony with her call and pur-

pose, if she is going to rescue others, or save herself, from the destruction awaiting the travelers of the broad way.

"If any man love the world, the love of the Father is not in him." How can Christian people and institutions be ambitious for the endorsement and recommendation of the world and at the same time retain the love of the Father? Let us think on these things.

Come Out and Be Separate

Perhaps the greatest educational need of the hour is a Christian college with sufficient independence of the world and sufficient faith in God, to ignore the whole worldly system, and to organize strong courses independent of the world's stereotyped curricula, engage the strong-

est conservative scholarship in America, raise the educational standard above the present unchristian philosophy, establish it upon the "faith once for all delivered to the saints," and then challenge the world to meet the new scholarship.

"If God be for us, who can be against us?" Such an institution would cause rejoicing throughout all orthodox Christendom.

At least one such college is needed in America now, with courses suited to the needs of young people preparing for service in the evangelical churches. Teach them the message of the church, and teach them to preach the doctrines of the inspired Word of God in harmony with His eternal purposes and His great

commission to the church of this dispensation.

Ministers and laymen alike need to be trained in the same kind of institution and atmosphere.

Such an institution should not be a college only, but an institution complete in itself. It should have a graduate department which could recognize its own college graduates, and those of similar colleges which would rise up everywhere throughout the country and rally to the new standard.

Such an institution is absolutely essential to the new scholarship; and the new scholarship is essential to the preservation of the Christian faith—the hope of the world.

Modernism an Ecclesiastical Tragedy

By Rev. Charles Frederic Sheldon, D. D., St. Louis, Mo.

IN THESE days we do not need to visit the theater to witness tragedy. There is being enacted on the stage of our church life a tragedy so real and so far-reaching in its effect, that it should make every lover of the truth stand aghast and indignant.

The actors are more cold-blooded and treacherous than those who participated in the murder of Caesar, more cruel than Judas Iscariot in the betrayal of his Lord.

It is no less a crime than the attempt to cut the very heart out of revealed truth, and by men who profess to be adherents of the truth, and followers of Jesus Christ, and teachers and preachers of the Word of God.

They are not openly wicked men, blatant infidels openly deriding religion. They are not drunken, profane, lustful; they would be less dangerous if they were. They are men of culture, of engaging manners and pleasing personality, amiable, genial, kindly-disposed men. They are profoundly religious in their expression and attitude. They talk of God and His kingdom, and of the work of the church in the most beautiful and altruistic manner. They appear, to the casual observer, to possess all the graces that belong to real ministers of the gospel; and yet, they are concealing neath the cloak of religion the daggers with which to stab truth to the heart.

Another tragic feature is that these men are using their vantage ground as preachers and teachers to lay hold of the church machinery and organization and use them to compass their wicked end and aim.

For example, the people of the churches are exhorted to pour their money into the treasury, in order that the gospel be

carried to the ends of the earth and that Christian educational institutions may be supported. But this money and these agencies are, in large part, being used for the propagation of a gospel from which real salvation has been subtracted, a gospel of ethical culture, a gospel that has in it no cross and no atonement, no divine, dying, risen Redeemer; a teaching that denies in polite, scholastic language the vital, basic truths of Christianity.

Still another tragic feature is this. There are many who sit in the pews and watch the performers on the stage who do not know what is being enacted before their eyes. They have not been trained in the analysis of the Word, and are not quick to discover the half-truth in the utterance of the man in the pulpit. They reason that it must be true because the man who says it is a learned man and ought to know. And so they continue to pour their money into the treasury to be used to cut the heart out of the Bible, to so pervert the message that there will be no salvation in it. And if the money is withheld, they charge those who withhold it with intolerance and ignorance.

Recently a teacher in a Baptist college in Missouri has been asked to resign by the trustees because he was denying the fundamental truths of the Bible; and a protest was entered by the student body and by the faculty against his dismissal, because he is a man of such fine character and lovable manners. The man claims that he should have the right to teach *what he believes*, and that to prevent him from so doing is an evidence of bigotry, narrowness and intolerance.

But if such men are desirous of propagating their beliefs, why do they not organize churches and found schools to be supported by the money of those who believe as they do? This is the tragedy: that the money given by those who *believe the Bible* is being used to spread the teaching of those *who do not believe it*.

But after all, perhaps, the most tragic feature of the whole matter, that which stirs in our hearts a deep pity and compassion is, that these men, many of them at least, who are trying to destroy the faith of the people, are apparently not conscious of their sin. We give them credit for believing what they teach and write, but there can be but one explanation of it. We are taught in 2 Corinthians 11 that Satan is transformed into an angel of light; therefore, it is no great marvel if Satan is able to so blind the minds of men, to so dominate their intellects, that they shall teach that which is untrue and yet think they are doing God's service. The rank and file of the church have never understood the cunning, the subtlety and the power of Satan as they should.

What then shall the common people do? How are they to discern between the true and the false? We are instructed in 1 John 4 to test the spirits; to believe not every spirit that speaks through man's tongue. The test is not, does a man have a pleasing personality and a correct outward life, but does he speak according to the Word of God? We are told by the inspired Apostle *how* we are to discern the spirit of God, so that there may be no mistake.

May God raise up more and more men and women who shall know and teach the Word of God, is our prayer.

What Can God Do With An Impenitent Sinner?

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

WE KNOW what God can do with a penitent sinner: he can forgive him, take him into the family of God's children, create in him a clean heart, renew

a right spirit within him, help him to be a Christian, lead him to his heavenly home. He can give him peace, joy, hope, love and an overcoming faith.

But what can God do with an impeni-

tent sinner? How can he deal with a man who means to keep on breaking the wise and holy laws that have been made for his happiness, all the while contradicting God by declaring that he is a

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righteous man? How shall he treat the man who despises mercy, saying that he has no need of it; who refuses salvation because he does not want it; who sees no good in the church, no attraction in heaven? What place can God give such a one in the new society which he intends to make, where every one must respect the rights of others and live in holy love?

What Does God Think About It?

We can imagine this to be a question that arises in the divine mind. God has no pleasure in punishing sinners, he suffers them and their manners in patient hope that they will repent and accept the blessings that He has provided for them and that He offers to them through the Saviour, seeking to bring them to repentance by goodness, to win them by His love while He warns them by His truth. But what can He do as men will not listen, as they harden their hearts, as they go on in wickedness?

We know what we do in such cases between men and we know that we have to do it, however much we dislike to do it. We are compelled to put offenders against public welfare into jail; we have

to keep hardened criminals permanently confined; atrocious sinners we put out of the world, taking away their forfeited lives. We believe that we are justified in such actions, that it is right to so do, that there is no other way of securing the interests of a good society.

And we really believe that in the larger society of the universe, on the great field of the future life, God will be forced to adopt the same course. We believe if it is right for us to so act it is right by those natural moral laws which God has created, which are implanted by Him in the very constitution of society and revealed to us by revelation as well as by consciousness, those laws which must prevail everywhere and always, and which must even govern God, since He cannot deny Himself or refuse to do what He has declared to be right.

What Else Can God Do?

Can He force a wicked man to change his mind? No one can do that.

Can He compel a hater of good to love it? No one can do that.

Can He thrust faith upon an unwilling soul? No one can do that.

Can He break into a human heart?

No, He stands at its door and knocks

Can He make wickedness happy? Not until He can gather figs from thistles.

Can He always allow the wicked liberty to do as they please? Not if He intends to have peace on earth.

Can He admit sinners into heaven? Not unless He is willing to defile and spoil it.

Would it be a kindness to sinners to open heaven's gates to them? No, they would find no satisfaction and no fellowship there. Heaven's holiness would accuse them, its light of truth would torture them, its employments would be tiresome to them, its joy would seem tame to them, it would be filled with things that they would hate. Magistrates today are sending criminals to church, sentencing them to go to church for a year as a punishment for crime.

No, sinners do not want to go to heaven, they prefer to go to hell. And, if men persist in sin, to its own place they must go. With us all it is repent or perish, even as Christ said through His tears.

Lost in the Mountains

By William Henderson, Superintendent, Shantymen's Christian Association

IT IS Saturday afternoon in a little village in the mountains of Kentucky. On each of the past two days Mr.

Lean and myself have spent from five to six hours in the saddle. Two horses were loaned us to visit places lying at the other side of the two ranges of mountains, and the friend who loaned them accompanied us till there was only a straight road of three miles to our destination.

We had watched the trail carefully and had no fear but that we could return the way we went. Instead of that, at the hour of the day yesterday, at which I am writing, we were hopelessly lost in the mountains.

How we lost the trail we have no idea, but the fact remains that for an hour we were tramping through the woods and the clearings leading our horses in search of it. From the clearing we could see mountains in every direction, but no sign of a road, nor of a human habitation where we might get information.

It would have been delightful to have sat down and enjoyed the beauties of nature; but for the fact that we were

lost, and would need at least three hours more of traveling over paths that city people would consider only fit for sure-

stones marking some of the graves.

One of the paths led us down to a pike road, but again we had to seek special guidance whether to turn to the right or left.

Following this guidance we came to a house where we were thankful to get a drink of water and directions as to our path.

It was an entirely different road from that on which we had come, but the woman assured us it was the right way, all we had to do was to ride up to the creek to a widow's house, then turn to the right up the mountain and it would take us to the folks of which we were in search.

Not having learned to distinguish a "widow's house" from any other, we

had to ask a few more questions, and sure enough had no further trouble.

As we look back on it, the lonely mountain homes shut off from the busy world came up before us. These kind people could refresh us with water to drink and give guidance on our way, but they have no one to minister to them the water of life or tell them the way to the eternal home.



A Typical Cabin Home in the Cumberland Mountains in Kentucky

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footed goats to travel.

We had been looking to the Lord for guidance, and after leading our horses up a hill so steep that my companion felt sure it could not be climbed, we were glad to find a path where we could get once more into the saddle.

Right there on the top of the mountain with only foot paths leading to it, was a little cemetery, with marble

Where we were the night before, there was a busy center with hundreds of men, women and children around, but according to one farmer they have a visit from an ordained minister about once in five years.

"You talk about the heathen lands," one man who is there on business said to us, "but I tell you that you cannot beat the wickedness that we have right around here." The same man told of a lady friend who having been hindered going to the foreign field offered to come there, but after he found out the conditions, he would not hear of her coming. Another told us of a missionary who had been in Africa for three years, who had come there to do mission work, and said it was a harder field than Africa.

Without any more than telling two or three people we would have a meeting in the lumber camp boarding house that night, we had the place filled mostly with men, but also a goodly number of women and children. No one could desire a more interested audience as we sought for an hour to give the gospel message in language they could understand.

One mother of a large family, the eldest a young man, said she had attended

Sunday-school when a girl, but none of her children had, as "there ain't been any Sunday-school where we have lived."

There are many such people spiritually "Lost in the Mountains." The most authentic information we can get places the mountain population at over 5,000,000, spread over the states.

For the past twenty years the large denominations seem to have forgotten, or to no longer believe that the gospel is the power of God everywhere we are told that the hope of the mountains lies in the children.

Thus instead of sending soul-winning evangelists traveling through these valleys, literally millions of dollars are being spent in educational institutions.

These institutions do splendid work for the few thousand children they reach, but leave the mountains thereby impoverished by some of their most hopeful children being given an education that takes them to positions in the cities.

Meantime the millions unreached by these institutions are going from bad to worse. Being religiously inclined, they turn to preachers of their own; in many cases men and women who cannot read a word, and having nothing to say, sing it over in a remarkable sing-song fashion,

a repetition of phrases without sense or reason. Confusing perspiration for inspiration, they dance round and shout till the hills re-echo with their voices. Their religion does not in any way interfere with their daily life and habits; and therefore the preachers are as needy a class as any.

Because our work is not building churches or denominations, those ignorant preachers have been friendly and in some instances showing a real desire to learn the truth. We must pray for them as their conversion would provide a powerful force to work for God among their own people.

Meantime there is only one way of meeting the need of these lost people, scattered among the mountains as sheep without a shepherd, that is to have bands of men traveling from place to place. With a light camping outfit, they could visit the homes in the day time and every summer evening have open-air meetings in some of the villages.

Many young men from various Bible Institutes have already volunteered for service; so we ask all to pray that necessary means be furnished to enable them to seek and to save these people, "Lost in the Mountains."

Jesus the Vine—Believers the Branches

By Rev. James Dean, Oakland, Fla.

THE Gospel of St. John opens with a statement anent Christ's Godhead. It is a prelude to the book and what follows emphasizes it.

Jesus in His divine incarnation is many things. He is the Divine Creator, the Divine Lover, the Divine Shepherd, the Divine Preparer, the Divine Sender, and he is the Vine from Above. The Gospel of St. John is a casket of divine jewels. The rubies and diamonds of the world are as dust to the things revealed in this gospel. What a feast to the spiritual eyes of the Christian is this book! A perusal of it compels the Christian to worship as never before.

The Vine Must Have Life

It must have life-giving substance before it can communicate life. Jesus came that we might have life, and that we might have it more abundantly. He was life in Himself. A vine must have deep roots. The roots of Christ are from eternity—from everlasting.

A World Destitute of Life

When Jesus came this was so. All the welcome that Jesus received was God-prepared. Astronomy spoke to the wise men, the angels spoke to the shepherds, an angel spoke to Joseph, Anna had lived near to God for many years, and Simeon had the Holy Spirit upon him. Elizabeth and Zacharias were both filled with the Holy Ghost when they spake forth their thanksgiving and prophecy.

But for the grace of God what would

have happened with all these people? Think of the intentions of Joseph alone!

Now look outside upon the world. Herod sought the young child's life, and God again interposed with advice. Even at the beginning of His ministry the world desired to thrust Him out, and cast Him down. The world was destitute of life, life, as known above. Jesus came to be the divine Vine, and to communicate that life.

No Life Today Outside of Christ

As then, so now, the world is dead in trespasses and sin. The eye can be blind to material things, the soul can be blind to spiritual things. As there are degrees of blindness, so are there degrees of life.

Drummond uses the expression that a tree only has life in its immediate environment. So with men. We can only have a higher life, as that higher life is communicated to us. Life does not consist in possessing, but in being possessed. That life-giving substance of the Vine must possess us.

Learning from an Orange Grove

As I sit here in my study, all around me are orange groves. The science of ingrafting is well known. The branches have no life in themselves. Just as long as they abide in the vine can they have life. Detached they fall, wither, and are gathered up and burned.

There can be no life outside of Jesus, we must abide in Him. Let the cares of the world slip in, and separate the branch from the vine, and life is gone. If, through persecution, the branch with-

draws, spiritual life ceases. The necessity of abiding also reveals that we have the will to stay. What a powerful being God has made man that he can will himself to spiritual death!

The Husbandman

The Father is the husbandman. Every orange grower desires his grove to be the best. Surely our Father has as much right to the same desire. Every orange grower desires his oranges to look the best. Surely our Father has as much right to His desire. If the grower desires the best of fruit, well may the Father of Lights also desire the best.

As the husbandman goes among his trees, if they look as if they had the "flu" he considers a remedy. He sprays, cultivates, and prunes, if the branches hang too low. And our husbandman, God the Father—ah! let us be still and know that He is God.

The branch does not understand the husbandman, neither can we understand the way of our Husbandman. Yea; though it bleeds the heart, and fills the eyes with tears yet, let us bow the head and worship. He would have us be perfect men, unto the measure of the stature of the fulness of Christ.

The Ore in the Fire

I have looked on the Forth Bridge and walked upon it; I have gone under the Quebec Bridge, with its longest span in the world; and every inch of those massive structures had to go through the fire ere it could be of service.

The blacksmith places his ore in the

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fire, takes it out, and hammers; not merely once or twice does he do this, but time and time again. We are of more value than a piece of ore. We are of more value than a mere tree branch. Let us abide in the Vine and accept our lot;

by-and-by we shall know the why and wherefore of much that is at present hidden.

"I am the vine, and my Father is the husbandman. Abide in me, and I in you. As the branch cannot bear fruit

in itself except it abide in the vine; no more can ye, except ye abide in me. Every branch in me that beareth not fruit he taketh away; and every branch that bearest fruit he purgeth it, that it may bring forth more fruit."

In Out-of-the-way Places

Two Moody Bible Institute Graduates had a special car constructed last Summer for gospel work among unreached people in our western states. Recently they wrote a member of the Faculty as to results and he has given us the privilege of publishing their letter. Their names are: G. H. Wertz and William H. Donnor. —Editors.

SINCE leaving the Institute last August we have had many and varied experiences. Through them all the Lord has led and blessed us. We have been holding meetings in out-of-the-way places, untouched by evangelistic effort. Sometimes we have found ourselves as far as seventy-five miles from a railroad. Last fall we did not see a train, nor hear a whistle for more than two months. By means of our car we have reached places where there had been no preaching for one, two, or even three years. In one place there had been only two sermons preached in four years. Some of the people came for a distance of twenty miles to attend our service. On Sunday evenings the buildings frequently would not hold the crowd.

How the Meetings Were Conducted

"We conduct our services after this fashion: beginning with song and prayer we devote fifteen minutes to an object lesson for the children. Sometimes this takes the form of a chalk talk. After this we read and expound a chapter of the Bible; then after further singing and prayer one of us gives the message for the occasion.

"We have found this to be the best method of procedure for the people whom

we reach. By taking a chapter each evening we are sometimes able to go through a whole book during one campaign. By constantly reviewing we get a good number of them to learn the outline of the book before the meeting is over. This seems to give them a desire for continual reading, and some have confessed that the Bible has become a new book to them. It has also been a means of strength to both of us.

What Results Followed

"We are now in our twelfth campaign since September 1, having held 185 services up to date. We have sold 215 Colportage books and 173 New Testaments, besides giving away 2,000 tracts, many books and Testaments. A goodly number have been led to a saving faith in Jesus Christ; family altars have been established; weak churches almost at the point of closing have been built up and encouraged to go forward in the work. Several young people have expressed determination to seek further training to become Christian workers.

"Last month we were holding meetings at one place where there was an unusual number of young people and all of them unsaved. Through our practice of taking

a chapter each night we induced many of them to begin reading the Bible and learning the outline of Romans which we were teaching. As a result nine of these young people came up the aisles at the closing service and knelt at the altar to give themselves to Christ as their Saviour.

"On the closing Sunday afternoon we held a meeting for those who had professed faith in Christ, and had a good service of testimony and prayer. It greatly encouraged us to hear these young people pray and testify. They decided to start a young people's meeting, and promised to help each other in any way they could. We had more conversions at this place than at any other although we have had as many as ten at other places.

"On several Sundays we have separated and preached in different places, sometimes as many as fifty miles apart, and in this way we have been able to hold four services instead of two.

"We can never thank God enough for the instruction received in the Moody Bible Institute, and the training given to us at that dear old place. We ask to be remembered as you come together to pray."

The Gospel Song in Disrepute

By Professor George S. Schuler, The Moody Bible Institute, Chicago

TO SOME people a gospel song is worth less than the paper upon which it is written, while to others it is very precious. In considering its merits, however, two lines of thought must be borne in mind, the music and the poem.

Immortal Hymn Writers

By reason of the simplicity of gospel music it is tabooed by many musicians, but this seems hardly justifiable inasmuch as the purpose of the gospel song is to set to music a religious poem which can be easily sung by the masses. One reason why musicians who compose in the larger forms are not composers of gospel music, is not because of lack of interest in it, but because they cannot readily limit themselves to this simple form of music.

It is difficult to recall an opera or symphony composer who has written a simple hymn tune or gospel song, but on the other hand, such men as John B. Dykes, composer of "Lead Kindly Light"; Lowell Mason, composer of "Nearer My God to Thee"; Thomas Hastings, Barnby, Woodbury, Bradbury,

and a host of others, were men who knew little about opera and symphony writing, yet they have made their names immortal by their contributions of hymn tunes and gospel songs.

How to Test a New Song

Because gospel music is simple, many inexperienced harmony students rush too quickly to the press with their immature compositions, and this has contributed largely to the feeling against gospel music. As the young mother looks upon her first born, so many of these young writers feel regarding their first creations, and almost force them upon the unsuspecting public.

Dr. Towner used to advise students to write much for practice, but to destroy what they wrote. "Too many," he would say, "think their first compositions are destined to become masterpieces."

To write simple compositions containing charm, beauty, and at the same time be "singable," is by no means an easy accomplishment. The great things in art assume the form of simplicity.

A song should be submitted to a reliable publisher, who, if it has merit, will accept it for publication. If it is returned, let it be submitted to a second publisher, considering the judgment of these two sufficient evidence as to its practical worth.

The Publisher Has Responsibility

But the publisher must share a goodly portion of the responsibility for this adverse criticism of gospel songs, as too many cater to public opinion rather than to the uplifting of church music. A representative of one of the church music publishing concerns recently remarked, "The publishers as a whole are giving the church going public too many unwholesome 'holy jingles.'" This is a serious indictment and comes with much force from such a source, but the publisher must not be criticized too severely, for he must make his business pay.

And then too, the poem plays no small part when considering the success of hymn-tunes and gospel songs. Many aspiring to write religious poems have

had little or no preparation for the task. A week seldom goes by when poems are not received from some dear saint to be set to music, who does not seem to realize that poetry involves more than having the end of lines rhyme.

Mr. Gabriel, who is in a position to know, recognizes the dearth of good religious and gospel poetry as appalling.

How Others May Aid

Nevertheless although the gospel song may be held in disrepute by many, we should, as far as we individually are able, exert every effort to place it above criticism. Those who have the conducting of meetings may assist by declining to select songs that are below standard, even though they may be popular.

Singing the so-called religious song, whose message is more or less cumbered with intricate music, distracting accompaniments, and the idle repetition of words and phrases, can never take the place of the well-selected and well-rendered gospel song. The song that brings the gospel to the lost is the gospel song when at its best.

How the French Bible Institute Began

By Rev. A. C. Dixon, D. D., Baltimore, Md.

DR. REUBEN SAILLENS and I spent several weeks together at the same hotel in London, when he came over to hold evangelistic missions in the Metropolitan Tabernacle, and many times he expressed his conviction that the great need of evangelical Christianity in France was a Bible institute like the one in Chicago or Los Angeles for the training of young men and women in Bible study and methods of Christian work.

After I had been in the Los Angeles Bible Institute as teacher for a few weeks, I felt impressed to write Dr. Saillens, and ask him how much money he needed with which to begin such an institute; and his reply was that he would take it as a token from God that he ought to begin the movement, if sufficient money were in hand to lease a suitable building and pay expenses for one year; and he thought about \$7,000 was the amount required.

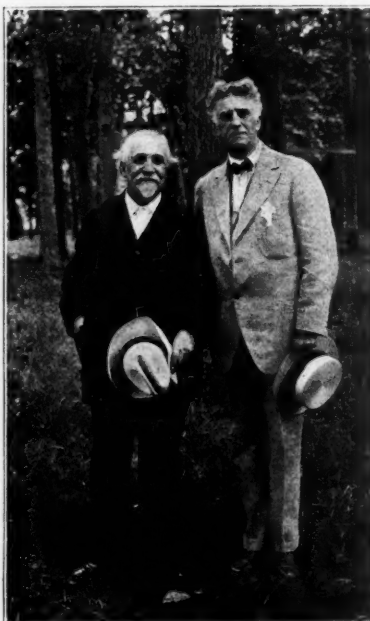
The First Gift

I read the letter of Dr. Saillens to a group of students in the Los Angeles Bible Institute one evening and asked them to pray God to give us the money. For an hour, one after another, they laid the need before God, and asked for that definite amount. About 10:30 p. m. there was a knock at my door by a young woman, a student in the Institute, who had come to tell me that she had just received a letter from home, in which she was informed that her crop of wheat had sold for 50 cents a bushel more than she expected to receive, and she wanted to give that extra fifty cents a bushel toward starting the Bible institute in France. Next morning she brought me one hundred dollars in cash. This was the first contribution ever made to this movement, and, if the young woman who made it should read this, will she be kind enough to send me her name and address.

A Mountain-Top Meeting

Two days afterward a business man invited me to go with him and a group of others to the top of Mt. Wilson for a day of Bible study and prayer for foreign mission movements in which they were interested as secretarial managers. There were some complications and embarrassments which made them feel that they would like to go apart for a day with God and His Word. In the party, filling his automobile, were a lawyer, a manufacturer, a commercial traveler, a clerk, a missionary and a preacher.

After several hours of Bible exposition and testimony concerning prayer, with earnest praying for the special objects in which they were interested, I read to them Dr. Saillens' letter and asked them to pray God to give us the \$7,000 needed for starting the Bible institute in France. Each of them in turn prayed for this



Dr. Saillens and Dr. Riley

definite object, and, as we rose from the place of prayer, one of them turned to me and said: "Our prayer is answered. God will certainly give us that money." I thought perhaps he meant to be the steward through whom it would come. But not so; for, while we were on Mt. Wilson praying for the \$7,000, a group of men in Los Angeles were voting to appropriate that amount from a fund set apart for the Lord's work.

Difficulties Overcome

When Dr. Saillens heard the good news, he began at once to look for a suitable building; and then his troubles began. There were few buildings to be leased, and when he found one that seemed to be suitable, and it was learned by the owner that it was wanted for a Bible school, he refused to lease it for that purpose. There was much testing of faith. The committee in Los Angeles

began to fear that they had gone ahead of God's purpose, and were thinking of asking that the money be turned into other channels. But Dr. Saillens and his co-workers continued to pray God to give them a building, while they diligently sought for it. Then was found the beautiful villa in Nogent Sur-Marne, which could be had for a reasonable rental with the option of purchase. It was at once secured, and the letter announcing their success was on its way to Los Angeles before the committee's suggestion that the money might be devoted to other channels had reached France.

Enlarged Faith

The fact that the villa might be purchased and the Bible institute then have a permanent home led Dr. Saillens and his praying band to ask God for the 200,000 francs needed for this purpose, and through the timely visits of Charles L. Hurlburt, director of the African Inland Mission, the matter was brought by him, when he came to America, before Mr. and Mrs. Stewart of Los Angeles, and the money was received for the purchase of the property and the erection of a chapel on the premises, in which the gospel might be preached to the people of the town.

Present Needs

Dr. Saillens selected an excellent faculty; and now the Bible institute is full of students, preparing for work among French-speaking peoples at home and abroad. There is already need of more room.

The work is not endowed and is, therefore, dependent upon God for support through the liberality of His people, and, if there are others in America, who would like to lend a hand to the maintenance and enlargement of this work, born and nurtured in prayer, I will be glad to receive their contributions and take them over in person to Dr. Saillens who, in addition to my receipt, will make a personal acknowledgment of such gift.

Whatever else France may need, her most pressing need is the glorious gospel of the Lord Jesus Christ, which Dr. Saillens preaches, and which the Bible Institute of France teaches to those within its walls. While politicians wrangle and statesmen disagree as to what is the best political policy to pursue, let us by prayer and sacrifice unite in what we know is the one thing needful for the French people.

Moody Bible Institute Monthly

God Reveals Himself Through the Bible and Through Nature!

The Moody Bible Institute Summer Conferences

Five Opportunities for Recreation

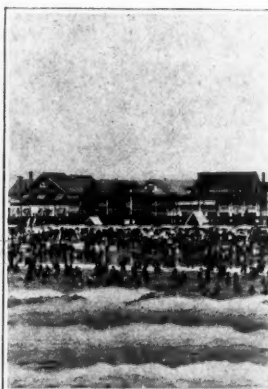
Cedar Lake, Ind.

in the vicinity of Chicago. Beautiful Cedar Lake offers fishing, bathing, boating. The Conference Auditorium seats about 1,500. Some of the speakers will be Dr. James M. Gray, Rev. George E. Guille, Dr. J. E. Conant, and Dr. John Thomas of England, Dr. C. C. Ellis and Rev. Clarence H. Benson and Dr. R. H. Glover.

Cedar Lake, Ind.,
July 29-Aug. 12



Ocean City, N. J.,
Aug. 9-19



Ocean City, N. J.

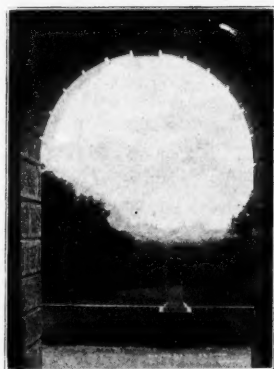
is located on an island a few miles from Atlantic City. Its bathing beaches are extensive and boarding accommodations good with moderate prices. Among the speakers will be Dr. C. C. Ellis, Rev. S. B. Rohold, Rev. J. A. Sutherland, Rev. P. W. Philpott, Dr. R. H. Glover, and Dr. Henry Ostrom.



Madison, Wis.

The Conference will be held in the buildings of the State University. Madison is famed for its four lakes and beautiful woods. The speakers will include Dr. Jas. M. Gray, Rev. L. W. Gosnell, Rev. Clarence H. Benson, Rev. S. B. Rohold, Dr. George Shannon McCune, and Dr. John Thomas.

Madison, Wis., Aug. 5-12



Eagles Mere, Pa., July 6-15



Eagles Mere, Pa.

is situated half a mile above sea level. White-sand beaches slope down to the Lake of the Eagles. The speakers will include Dr. J. Ritchie Smith, Rev. George E. Guille, Dr. H. W. Bieber, and Miss Elinor Stafford Millar.

Special Summer Course at the Moody Bible Institute, Chicago Ill. July 5-August 3.

Special instructors will supplement the Institute's regular teaching staff. Among them will be Rev. P. W. Philpott, pastor of Moody Church, Chicago, Rev. S. B. Rohold, scholar, author and Jewish worker, Dr. George Shannon McCune, president of Huron College, Dr. Charles Calvert Ellis, professor of education in Juniata College, Dr. A. T. Robertson, professor in the Southern Baptist Theological Seminary, Rev. E. S. Lorenz, composer and music publisher, Dr. W. H. Griffith Thomas, formerly principal of Wycliffe College, Toronto, Canada,—a Bible teacher of the first rank—and Dr. Thornton Whaling, of Louisville Seminary of the Southern Presbyterian Church.

A pamphlet giving complete information about any of these conferences and how to reach them, or about the Special Summer Course, will be sent on request by The Moody Bible Institute, 153 Institute Place, Chicago Ill.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorials. —Editor.

HOME TRAINING

Ohio State Journal

Lack of proper home training is the great cause assigned by Judge E. V. Mahaffey of the municipal court, for juvenile crime. He is not the first judge to come to that conclusion. It has been said again and again, but it cannot be said too often. For, unfortunately, there is an undeniable tendency today to shift responsibility from the home to the schools or the lawmakers or anywhere else. But the home responsibility cannot be shirked. It is there that the common virtues must chiefly be learned, if at all.

When a man has achieved a prominence or honor in any line, we always want to know something about his people, and the home from which he came. The pictures of the wife and the parents of the Hon. Mr. So-and-So have a right to their place in print, because in most cases these home people have helped to build up the honor in question. If all altruistic social work in America could be centered on home improvement there would be little need of other improvement. It is a dangerous thing to take away from the home any functions, educational or otherwise, that can properly be performed there. The home lessons are the ones that last.

CONAN DOYLE MAKES US TIRED

New York Times

Sir Arthur Conan Doyle is placing on many of this country's inhabitants the embarrassing task of trying to strike a balance between their long-established liking for him and their well-settled dislike for what he is doing. They are not less surprised than grieved that he should be devoting his time and intelligence to the exposition of beliefs that to them seem founded on illusions or in misinterpretations of mental and physical phenomena not in essence any more mysterious, any more confirmative of spiritistic theories, than are multitudes of other phenomena of origin not immediately obvious.

More difficult to explain than any of these phenomena is the fact of Sir Arthur's wandering off into a domain which, while worthy of investigation by those whom it interests, never yet has rewarded labor to any measurable extent and promises none of the important results which he, with such pathetic confidence, is prophesying. Religion never has needed the sort of "proof" he offers and science some time since reached other conclusions than his with respect to the peculiarities of those whom he

believes to be mediums of communication with the dead.

Surprise at these vagaries should not be too great, however. In the earlier and happier days, Sir Arthur, in his detective stories, admirable as they were, revealed that the tendency of his mind is toward deductive, rather than inductive reasoning. That is why men doing real police work always have said that the methods of his hero were not theirs and would be of little, or no use in the solution of real criminal mysteries.

BOOKSELLERS DEPLORE MODERN BOOKS

The Presbyterian

Censorship is not the proper way to get rid of objectionable books, according to speakers at the April meeting of the Booksellers' Association of Philadelphia. They agreed that the censoring power would be sure to fall into the hands of fanatics who would abuse it.

As alternatives to censorship, they suggested that children should be trained to despise poor reading matter, that public sentiment should be educated to ostracize the offending writers and publishers.

Dr. Charles W. Burr, well-known alienist, gave the mental specialist's opinion of objectionable books. Speaking of "Erotic Literature and Moral Health," he said:

"There is more erotic literature published to-day than there has been at any previous time in the world's history. It is a symptom of moral disease. The output of such literature forms a perfect orgy of pathological literary filth. It is not written to show life, but merely to satisfy an unnatural craving set up by the diseased minds and morals of the writers.

"The fundamental way to correct this evil, depends on the mothers. If the childhood training is all right, the boy or girl will not be tempted by the wrong kind of reading."

IN DEFENSE OF THE AMERICAN HERITAGE

The Chicago Tribune

The formation at an enthusiastic meeting in Evanston, Ill., of an organization to be known as "The Minute Men of the Constitution" is more than an event. It is a portent. It is one of many portents which show that the wind of American loyalty is rising. For years American principles and American institutions have been subjected to persistent attack. A part of this attack has been open and direct; a greater part has been subterranean and seldom seen. But it has moved steadily by innumerable avenues against the American state. We have given this phenomenon little heed and less resistance, but we are wakening to its meaning and to its

danger. Courageous voices are raised; organized defense is appearing. We are realizing that the country is full of disintegrating forces and that it is time for us to protect our birthright.

A sign of this inspiring change, we believe, is the formation of the Minute Men of the Constitution. We do not hazard prediction of how far it will go. But we believe that if it develops as an all-American popular movement, devoted to the invigorating of American citizenship in the inspiration of American principles, it will go fast and far.

The organization, as formed, is confined wisely to a certain definite purpose within the political confines of Illinois. It proposes to win delegates in Illinois in both parties to place certain declarations in both party platforms. But the spirit and conviction it expresses is obviously becoming militant throughout the nation and in one form or another it is going to be heard.

Of course it will be opposed, suspected, and misinterpreted. Even before the first meeting one labor leader has forejudged it and charged it with being an anti-labor movement in disguise, although one of the principles it declares for is the right of association on which labor unionism and collective bargaining is founded. But unjust attack never killed a good cause, and the reinvigorating of fundamental Americanism is the best of causes at this hour. American labor has ever reason for joining the defense of American principles, and every American workman who has not been perverted and betrayed by foreign-made fallacies will not fail to respond to any genuine call.

A SHEPHERD'S WARNING

Chicago Evening Post

About 2,500 years ago, in a little village a few miles south of Jerusalem, a shepherd tended his flocks of sheep and goats and did a small business in the cultivation and sale of figs. Amos of Tekoa was a meditative shepherd. He had much time to think while his flocks were grazing, and he employed it seriously. Now and again he would take the marketable animals to Jerusalem or northern Bethel, where he would meet the traders and hear the gossip of the city and the rumors from the great world beyond.

He was an observant man, and he noticed the manner of life of the city people, the rich and the officeholders, the judges and the rulers. He pieced together the stories that came to his ears, the talk of the streets and the tales of travelers.

Israel was prosperous, with a topheavy prosperity. It had a wealthy, luxury-loving, pleasure-chasing upper class, and a mass of exploited and oppressed people. Its accumulated riches were a temptation to predatory nations. Men whom he met casually, and who had been beyond the confines of Israel, told him of the increasing power of Assyria and its sweep westward, conquering and despoiling.

Home again in Tekoa, stretched on his back near his folded flocks, his vision lost in the immensity of the starry sky, he

pondered these things in his heart. Israel was in danger, and her chief danger lay in the indifference and corruption which prevailed among those who should be her leaders and protectors. If the Assyrian came down upon her she would be unready, her morale at low ebb, her people helpless in dependence upon men who were pursuing self-interest and bartering justice. There was no hope for her; he thought, unless she could be aroused to make clean her life and to turn back to that faith in God which impels to righteousness. He was an inconspicuous and uninfluential shepherd, but he saw what others did not see, and he felt that he must speak, even though none listened.

So when next he went to the city he lifted his voice in the market place and cried the things that were in his heart.

"The lion has roared; who does not fear?" was his dramatic appeal for attention. The roar of the Assyrian lion could be heard with low menace in the east.

As men gathered about him, wondering, amused at his uncouth speech, he struck home to the evils in his land:

"Alas for those who are careless in Zion
And overconfident on the mountain of Samaria!

Men of prominence in the first of the nations

To whom the people of Israel resort!
They who would postpone the day of calamity,

And yet have instituted a rule of violence."

Then, warming to his theme, he denounced the idle and indifferent luxury of the nation:



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"They who lie on ivory couches,
And sprawl upon their divans;
Who eat lambs from the flock,
And calves from out the stall;
They draw to the sound of the lyre
They drink bowlfuls of wine . . .
But they do not grieve over the ruin of Joseph!"

He looked toward the city gate, where the judges sat, and exclaimed:

"Woe to those who turn judgment to wormwood,

And cast righteousness to the ground;
Who hate him that reproves in the gate,
And abhor one who speaks uprightly

How great are your sins—
You persecutors of the righteous,
takers of bribes!"

Disaster threatens, he declared, because of these things; defeat and captivity "Because they sell the righteous for money, and the needy for a pair of shoes; they trample on the head of the poor, and turn aside the way of the humble."

It was not a popular message. It never is. But the world has not ceased to need

it. Modern civilization is menaced by the same evils which brought overthrow to Israel. *The Bible is the most up-to-date book in the world.* We could silence all our modern prophets, and find in its pages the very warnings and exhortations which must be heeded if we are to be saved. Had the nations listened to the cry of Amos, the Tekoa herdsmen, there would have been no European war. The sins he denounces are the sins we still cherish. They will lead inevitably to another such judgment if the world does not turn from them.

THE BIBLE IN NEARLY 800 LANGUAGES

The American Bible Society has just published a chart showing the number of languages and dialects into which the Scriptures have been translated. The total is 770 languages out of a possible 1000. The number of translations is being quite rapidly increased, and it is possible that the Bible will be in every known world language in the near future.

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Winona Lake, Indiana

Young People's Society Topics

John C. Page

June 10

Lessons From Everyday Objects Proverbs 24:20; 26:20; 27:17; Jeremiah 23:29

In the record of our Lord's ministry on earth we frequently meet with this phrase—"As Jesus passed by He saw," that is, He went about with open eyes. In everyday objects He saw the lesson worth learning and teaching, and in His presentation of truth He used these common objects. His allusions to the sower and the seed, the lost sheep on the hillside, the lost coin in the house, the old wineskins, and the burning candle all testify to this.

In the four passages given above, the common every-day objects of life are mentioned and made to illustrate some worth-while lesson.

Who has not seen a candle or lamp or light of some kind burning? How quickly is that light put out. Just a breath of wind, a current of air or the touch of a button, and it is gone. Suddenly, unexpectedly, instantly it disappears; so shall the candle or lamp of the wicked be put out. At a time least expected and in a way entirely unforeseen this frequently occurs; a joy ride, some excessive indulgence, some act of bravado and, behold, he is gone! Let this every-day object of the candle or lamp and its sudden disappearance speak its own message.

The replenishing of a fire is a matter of common experience, unless replenished it dies. There are other fires besides those made with straw and wood and coal. What about the fires kindled by silly talk and replenished by slanderous speech? Are you a tale bearer, do you eagerly listen to something harmful to the interests of another? That is like adding wood to a fire. Remember Proverbs 26:20 and repent.

An object lesson in fellowship is brought out in Proverbs 17:17. Did you ever see the butcher sharpen his knife? "As iron sharpeneth iron," through contact, so may our human contact be made beneficial to chase dull care away, to sharpen the wits and to refine the soul.

As we use a hammer to break some hard substance, so is the Word of God used on some lives. It pounds against the rocky walls of ignorance and indifference that surround "the city of man's soul" until they are battered down, and the city is entered by the Lord in His saving and life giving power.

June 17

What Are Some Reforms That Call For Our Help?

Luke 3:7-14

After we have become inwardly transformed by the saving grace of God, our lives ought to be properly adjusted to the "reforms that call for our help."

The first essential in the matter of reform is to keep things in their proper order, to be clear and logical as a Christian. Remember verse 8, "That God is able of these stones to raise up children unto Abraham," or in other words, He can bring life out of death. He quickens those who are dead in trespasses and sin, stones indeed, into newness of life in Christ Jesus. The children of Abraham are the children of faith, those who believe what God says concerning His Son, that He was "delivered up for our sins" and "raised again in acknowledgment of our justification." All who thus believe are reckoned righteous, they are justified by God. See Romans 4:24, 25.

The greatest and most beneficial reforms have been advocated and brought to fulfilment by men and women positively and intelligently Christian. Who among men in this present generation has struck harder blows at the saloon and its attending evils than Evangelist William A. Sunday? The true children of God being indwelt by the Spirit of Christ feel compassion for all who suffer wrong and within the limits of their power are willing and eager to right existing wrongs.

The message of John the Baptist as recorded in our Scripture lesson, emphasizes the necessity of kindness, justice, honesty, integrity, fairness and contentment. See verses 11, 13, 14. The establishment of such qualities in the various activities of life call for our help. Let us notice that John did not stop with mere good advice, he proclaimed some good news concerning the Holy Spirit, whose coming into human hearts makes all things new and is the real beginning of all true reforms. See verse 16 and compare 1 Corinthians 12:13 and Galatians 5:22, 23.

June 24

How Can We Win Friends and Keep Them?

Proverbs 27:5, 6, 9, 10

The words of Proverbs 18:24 may well be added to the verses given above. Here is disclosed the first essential in winning friends and in keeping them. In the Authorized Version, it reads, "A man that hath many friends must show himself friendly." The Revised Version gives a different rendering and reads in this way, "He that maketh many friends, doeth it to his own destruction, but there is a friend that sticketh closer than a brother." In order to find friends, one must be friendly. People are not drawn to those of unfriendly dispositions. It is also true that the kind of friends one makes determines the worth of the friendship. If the friends made are simply feeders, borrowers or so-called spongers, then "he that maketh many friends doeth it to his own destruction."

The counsel of the other Scripture verses is worthy of careful attention.

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Cooperation With The Publishing Agent

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The Publishing Agent.

Note the MOODY BIBLE INSTITUTE CORRESPONDENCE COURSES ad on another page of this issue. Then fill out the following:

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Moody Bible Institute Monthly

"To tried friends be faithful." Friendships must be tested and tried. To those that stand the test, to those really tried in the various experiences of life and not found wanting, to those be faithful and true at any cost.

Again, "Faithful are the wounds of a friend." A true friend will not shrink from the task of kindly criticism and correction. The process may not be pleasant to either party in the friendship, but it will be for the profit of both.

"There is a friend that sticketh closer than a brother"—the Lord Jesus Christ. How may we gain and hold His friendship? "Ye are my friends if ye do whatsoever I command you." These words were spoken to those who had put faith in Him and made Him the Lord of their lives. Have you followed their good example?

July 1

**Lessons from the Psalms
Psalm 44:1-8 (Patriotic Consecration Meeting)**

The 44th Psalm is divided by Dr. F. B. Meyer in this way:

Verses 1-3—Thou hast helped us.

Verses 4-8—Thou must help us.

Verses 9-16—Thou art not helping us.

Verses 17-22—We are not conscious of having done anything to forfeit thy help.

Verses 23-26—We invoke thy help.

The Psalm recognizes God's control in all things. History attests His goodness and the fathers confirm it. All that we have and are and hope for is of His goodness and mercy which follows us all the days of our life. Out of this recognition there issue the expressions of confidence found in verses 5-8.

The word "but" in verse 9 indicates change: distress and disaster have come.

The closing verses, 23-26, contain a prayer for deliverance from difficulty and defeat, so that all the way through, in prosperity, in perplexity and in prayer God is recognized as supreme and sufficient.

The renewal of such faith in God and of loyalty to His will in community and national affairs should characterize this meeting if it is to carry out the purpose of the committee on topics and be a "Patriotic Consecration Meeting."

A movement has just been inaugurated under the name of the "Minute Men of the Constitution" which gives promise of rapid growth and great usefulness. Company No. 1 of the Minute Men was organized at Evanston, Ill., on the first of May of this present year. Three thousand five hundred people were enrolled at the opening meeting. The organization stands for the renewal and building up of respect for law and the Constitution of the United States. It declares that loyalty to the government of the United States must be above and beyond that of any other organization or group of any kind. It is a movement for good government and is not launched for the interest of any political party. It has come into being largely because the safety of our great free and constitutional government is endangered through aggressive and minority organizations to which political leaders and office seekers often surrender.

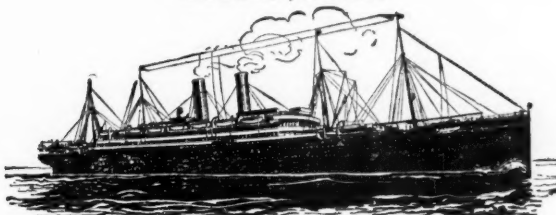
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

"PENTECOSTAL" ERRORS

J. N., Watertown, S. D.

We are informed that there are divisions among the Pentecostal people, but so far as we know they all hold erroneous views about the Holy Spirit. The Holy Spirit is the third person of the Trinity, and not simply "the spirit of Jesus." The particular branch in your section is also wrong in teaching healing of the body through immersion. As to the baptismal formula there may be difference in practice without being heretical.

"YE ARE GODS"

R. I. H., Roahn, Ind.

Question: Please explain "Ye are Gods" (John 10:34).

Answer: The quotation is from Psalms 82:6. This psalm is a reproof of unrighteous judges, who were the official representatives of God to the people, and so elevated above ordinary as sometimes to be called "Gods" figuratively. If they were called "gods" unto whom the word of God merely "came," why should Christ, "the Word of God," be called a blasphemer because He said He was "the Son of God" (vv.35,36)? Such is Christ's argument.

MEANING OF "LAW"

R. W., Madison, Wis.

Questions: (1) What is the scope, or meaning of Paul's use of the term "law" in Galatians 5:4 and other places? (2) Is the law included in Paul's statement in Romans 1:16?

Answers: (1) In Galatians 5:4 Paul places justification by grace alone as over against justification by keeping the law of Moses. But Paul makes variant use of the term "law," and the meaning in each case must be determined by the context. In addition to its meaning the law of Moses see such passages as the following for other uses of the word—Romans 7:21, 23; 8:2; 9:31. (2) Paul is here referring to the gospel.

HOW WE ARE SAVED

M. H. W., Baile Creek, Mich.

Question: Are we saved by the death of Christ, or by His life?

Answer: This question is behind all of the questions now dividing Protestantism. But since salvation deals primarily with sin the answer of the Bible and of the church always has been that we are saved by the substitutionary sacrifice of Jesus Christ upon the cross. However, another answer is now being given by the modern rationalists to the effect that the cross of Christ was simply an appeal and an inspiration to pattern our lives after His sacrificial life, according to which the death of Christ as an

atonement for sin is abolished. We of course hold to the plain teaching of Scripture as above stated.

HOLINESS

E. H. K., Broughton, Kan.

Question: What do you teach about holiness, the new birth, and the new theology?

Answers: (1) As to holiness, or sanctification, we believe that positionally we are sanctified when we are regenerated; that we are continually being sanctified as we grow in grace and knowledge; that we shall be completely sanctified when the body is redeemed. No, we do not believe in complete eradication of sin, as the result of a "second blessing." (2) The doctrine of the new birth, or regeneration, is clearly taught in the Scriptures. (3) We do not accept the teachings of the new theology for they are contrary to the teaching of the Bible.

WRITERS OF THE CREEDS

W. L., Bridgeton, N. J.

Questions: (1) Who wrote the Nicene Creed? (2) The Apostles' Creed? (3) Where is the doctrine of the trinity found?

Answers: (1) At the Council of Nicea, B. C. 325, Eusebius of Caesarea was the man who proposed a creed already in use in his own church, and which was adopted after being amended and modified. The amendments were not satisfactory to Eusebius, however. (2) The oldest form of the Apostles' Creed was in existence before the middle of the second century. Its present form came into existence considerably later. The additions were made by unknown writers. (3) The doctrine of the trinity is not found in any one place in the Bible, but is rather the general teaching of Scripture. The passage in 1 John 5:7, to which you refer, is not in the oldest manuscripts, but no doubt expresses the belief of the early church.

NEED OF THE RESURRECTION

J. J. S., Grandview, Man.

Questions: (1) Why was it necessary for Jesus to have a literal bodily resurrection? (2) Why is it necessary for believers? (3) What does "raised again for our justification" mean? (4) How is the risen Christ "our life"? (5) In what sense did "Christ die the death that we should die" if only His body died?

Answers: (1) In order to prove His complete victory over death, to show God's power in our behalf (Eph. 1:19, 20), and to become "the first-fruits" (1 Cor. 15:20). (2) Because our salvation includes the body (Rom.

8:11,23). (3) Because His resurrection sealed to us all the benefits of His death. (4) Because we are united to Him by faith, as the branch is united to the vine. (5) The crucifixion was more than the mere death of the body. In that awful hour of agony Christ bore the sin of the world, even to experiencing the sense of separation from the Father. He bore our sins, and was made to be sin for us (2 Cor. 5:21; Gal. 3:13).

MYSTERY OF CHRIST'S DEATH

M. T. M., New Providence, Iowa.

Questions: (1) Was it just the humanity of Christ that died upon the cross? Or, was it some mysterious blending of the divine and the human? (2) Please explain the enclosed texts.

Answers: (1) There was never any "mysterious blending of the divine and the human" natures in Christ. They were united, but not blended. The crucifixion of Christ affected only His body though it meant more than the mere death of His body. In that awful hour there was a sense of utter loneliness and separation from the Father during which Christ suffered in the place of the sinner. (2) John 6:48, 53, 57. Christ as the "Bread of Life" is appropriated only by faith. Romans 5:6, 8, 9, 10. The sinner is justified and reconciled to God by the death of Christ. Since there was power in His death to reconcile us to God, i. e., if we are saved from the guilt of sin through the Cross, much more will the living Christ be able to save us unto the uttermost. He is able to both to save and to keep us saved.



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BRIEF MENTION

M. V. B., Douglass, Man.

Repentance was just as necessary under Paul's preaching as under Peter's. It necessarily precedes baptism.

J. C. T., Baltimore, Md.

Yes; in Galatians 4:4 Paul plainly refers to the virgin birth of our Lord, as does also John in the phrase, "only begotten Son."

W. M. G., Mathiston, Miss.

We are not acquainted with any denomination that teaches that the spirit at death returns to God and is immediately rewarded or judged while the body goes to the grave and is never resurrected.

J. T. D., Union, I. C.

It is possible that the relative lengths of the different parts of Nebuchadnezzar's great image may signify the relative

duration of the four great world empires, but it is going beyond what is written to place much emphasis upon this parallelism.

E. J., Brookville, O.

The "fruit of the Spirit" (Gal. 5:22,23) describes those personal qualities which are the result of the indwelling and power of the Holy Spirit, while the "much fruit" of John 15:5 is the fruit of discipleship (v. 8) and is the result of service.

M. B. H., Rolling Hill, Va.

John 3:5 and 1 John 5:8 apparently refer to water baptism. They do not teach that water baptism produces salvation, although it bears an essential relationship to salvation. In the second passage baptism is one of the three witnesses.

L. E. O., Temple, Mich.

Questions concerning the Sabbath have been frequently answered in the MONTHLY. Send to the Bible Institute Colportage Association for a copy of *Seventh Day Adventism*, by W. E. Biedewolf, or *Seventh Day Adventism Renounced*, by D. M. Canright.

G. D., Manatah, Ind.

(1) The age limit for admission to the Day Classes of the Moody Bible Institute is twenty-one years for men and twenty years for women. Exceptions are sometimes made. (2) We are both sanctified and justified "in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:11).

E. C. W., Washington, D. C.

Concerning the Pentecostal movement and speaking with tongues we would recommend a booklet entitled *Speaking with Tongues*, by A. C. Dixon, and published by the Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill. The subject has also been treated in various numbers of the MOODY BIBLE INSTITUTE MONTHLY.

A. M., London, Eng.

In our reply in the April issue to H. A., Brinkly, Ark., we stated that we did not know where a correspondence course in New Testament Greek was to be had. We are pleased now to state that such a course may be obtained from the School of Simplified Study Ltd., 19-21 Ludgate Hill, London, E. C. 4., England. The same school also issues a correspondence course in Hebrew.

K. B., Bluefields, Nic., C. A.

(1) Marriage was divinely instituted long before the Christian church existed. The marriage vow can hardly be called "the vow of the church." But each minister must decide for himself whether he shall solemnize the marriage of any who are not Christians. (2) That Christ died as a penalty for sin is proved by such texts as the following: John 1:29;

2 Corinthians 5:21; Galatians 3:13; Isaiah 53:5; 1 Peter 2:24.

B. H. E., Marion Jct., S. Dak.

"Let the dead bury the dead" (Matt. 8:22) means that it is of greater importance to follow Christ immediately than to wait to bury the dead. It is not likely that the father had yet died, for it was customary to bury upon the day of death. The case is one of indefinite procrastination. Literally understood it is, let the spiritually dead bury the physically dead. He is spiritually dead who for any reason whatever should delay to follow Christ.

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June 10

Nehemiah, the Bold Builder

Nehemiah 4:6-15

Golden Text:—"Ye ye not afraid of them, remember the Lord."—Nehemiah 4:14.

In order to properly teach this lesson, it will be necessary to master the content of the book of Nehemiah. So, in presenting the lesson we will take a wider view than the text to be printed.

Nehemiah was a cupbearer to the Persian king. While performing his duty as cupbearer, he learned of the distress of his brethren in Jerusalem. The walls of the city were broken down and its gates burned and the remnant of the captives were in great affliction and reproach. This news greatly moved Nehemiah. He sat down and wept and mourned several days, fasting and praying before God.

Having secured a leave of absence from the Persian court and credentials from the king, he journeyed to Jerusalem. After resting three days without disclosing his purpose to anyone, he made a survey of the lands by night. Having thus obtained first-hand information, he called the representatives of the Jews together and said, "Let us build the walls of Jerusalem." He thus made known the hand of God in bringing him to Jerusalem with the authority to rebuild its walls.

I. Preparation for the Building (chap. 3).

The division of labor in this project shows Nehemiah's administrative ability. A wise distribution of labor makes difficult tasks easy. If a man is assigned a definite task to perform and held responsible for doing it, he is thus impelled to do his best. Note some outstanding features of this great work:

1. Stress Laid upon Indifference (3:5). In administrative tasks it is just that unfaithfulness should be pointed out. Such action will be a warning to some and encouragement to others, in that it shows the integrity of the director.

2. Help Rendered by the Women (3:12). Perhaps Shallum had no sons to aid him. It is a fine thing for women to take hold, even in building a wall, when there are no men to do it.

3. Stress Laid upon Earnestness of Some (3:20). If one knows that his faithfulness will be recognized, he will earnestly pursue his tasks.

4. Everyone Built over Against His Own House (3:10,23,28). Man's chief concern is for his family. No incentive to exertion is quite so strong as that which concerns his own family. For them a man will do, dare and die.

5. Certain Guilds of Men Undertook Certain Work. (3:8, 31, 32). Wise administration sometimes calls for such alignment of efforts. Men of the same class and craft will surely work better together.

II. Hindrances Encountered. (4: 1-6:14).

1. Scoffing of Sanballat and Tobiah (4:1-6; cf. 2:19, 20). The opposers of God's servants usually begin by hurling at them shafts of ridicule. They called the Jews but a feeble folk and asserted that the tread of a prowling fox would break down their stone wall.

2. Conspiracy for a Sudden Attack (4:7-9). When the enemy saw that the work was actually succeeding they changed from ridicule to an attempt to throw the workmen into a panic. When the enemy cannot succeed by scoffing then he resorts to intimidation.

3. Conspiracy with the Jews (4:10-23). They sought by means of the Jews from the outside to discourage their brethren by showing that the task was hopeless and that at any time they were subject to a sudden and secret attack.

4. Greed and Oppression of the Rulers (5:1-13). The Jews of that day like the profiteers in our day, took advantage of the poor, and oppressed them so that they mortgaged their land and sold their daughters into slavery. Nehemiah boldly rebuked them for their crimes and ordered a restoration to be made, exacting an oath of them that they would fulfil their promises.

5. Scheme to Take Nehemiah's Life (6:1-14). When Sanballat and Tobiah failed in every way they sought by craft to get Nehemiah away that they might kill him. Though they besought him four times he could not be entrapped.

III. The Wall Completed. (6:15-7:4).

So energetically did they pursue their tasks that in fifty-two days the wall was completed. When the enemies heard that in spite of all their schemes the work was actually completed they were cast down, for they perceived that the work was of God. Upon the completion of the work Nehemiah set his brother to rule over Jerusalem and gave instructions as to the opening and closing of the gates of the city.

We may learn from this:

1. That God's children are beset by enemies, but in view of Romans 8:31 they should not fear.

2. That when beset by enemies, we should pray (4:9). Their faith was accompanied by wise precautions: (1) Set a watch (4:9). (2) Men were permitted to be with their families (4:13), and would thus fight better. (3) Half worked and half watched, all armed for battle (4:16). (4) They worked with sword in one hand (4:17). (5) They slept in their clothes in readiness (4:23). Prayer and faith are not slothful or inactive. Faith is always accompanied with precautionary means.

IV. Nehemiah's Reforms.

After the dedication of the walls, they read in the book of Moses God's laws concerning marriage, and it was found that many of the Jews had married

heathen wives. Nehemiah demanded a correction of this evil. Then, too, it was discovered that the house of the Lord was made a place for buying and selling. Tobiah who had been allowed to come into the courts of God for this business was cast forth with all his household stuff. Then there was the violation of the Sabbath, in that business was carried on on that holy day. Nehemiah courageously met the situation and corrected these abuses.

June 17

Esther, the Patriot Queen

Esther 4:13-5:3

Golden Text:—"Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14.

In order to appreciate this lesson it will be necessary to make a brief survey of the book. Though the name of God does not appear in the book, there is a hidden hand back of all its movements causing all things to work together for good. It is a book of divine providence.

I. Esther Meets Queen (chaps. 1, 2).

The scene of this drama took place in the Persian court where Ahasuerus (Xerxes) sat upon his throne surrounded by his princes and servants in a six month's festival, the aim of which was to impress the people of his mighty empire with the fact of his greatness. The last days of this feast were marked with drunken debauchery. In his drunken frenzy the king commanded Vashti to come before the people to make a display of her beauty. Vashti showed her independence by refusing to obey. She was instantly deposed. In providing a queen to take her place, the most beautiful maidens in the empire were brought together from which the king might make a selection. The choice fell upon Esther, a maid of the Jewish captivity. The king did not know that she was a Jewess, but God knew, and He put her there for a purpose.

II. Haman's Plot Against the Jews (chap. 3).

1. The Occasion (vv. 1-6). For some reason Haman was given chief place over the princes. Though all bowed before him, Mordecai, Esther's cousin, stoutly refused to do so.

2. Its Nature (vv. 7-15). Haman was moved to lay hands upon Mordecai for his insubordination, but for some reason he desisted. Instead of such drastic action he laid a plot to destroy all the Jews and thereby take vengeance on Mordecai, for he had learned that he was a Jew. He made the king believe that the Jews were an unprofitable people and induced him to order their annihilation, promising to bring into the royal treasury an enormous sum of money.

III. Haman's Plot Foiled (4:1-8:14).

1. Fasting Among the Jews (4:1-3). When Mordecai and his people perceived all that was done they put on sackcloth and ashes and cried to God. "Is any afflicted, let him pray" (James 5:13). God is greater than the mightiest king.

2. Mordecai's Charge to Esther (4:4-14). He sent to Esther a copy of the decree and charged her to go before the king and make supplication for her people.

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Esther pointed out the difficulties in the way. Possible death awaited her should her uninvited presence not meet the approval of the king. There are times when death must be faced in doing duty.

3. Esther's Daring Adventure (4:16-5:2). Mordecai pointed out to her that her own life was endangered. She might meet death by venturing into the king's presence. She was sure she would meet death unless Haman's plot was foiled. When thus brought face to face with her duty, the heroism which so frequently has characterized her race moved her to accept the hazardous task and prayerfully carry it out. On the third day of her fasting and prayer she put on her royal apparel and stood in the king's court, winning his approval.

4. Esther Pleading for Her People (5:3-7:6). Esther knew that an easy way to the heart of the king was through his stomach, so she invited him and Haman to a banquet. She proposed a second banquet, at which she would make her request known. During this interval some strange things were taking place—a gallows was being built upon which to hang Mordecai, at the heartless suggestion of Haman's wife. Then the king was having a sleepless night. He was moved to search the court records where he found that Mordecai had not been rewarded for saving the king's life. So in order to express his appreciation for this act of heroism on the part of Mordecai, it turned out that Haman was obliged to do honor to the one he was getting ready to hang. At the second banquet Esther pointed out Haman's wicked plot to kill the Jews and asked of the king that her people be saved. In his wrath the king ordered Haman hanged on the gallows which he had prepared for Mordecai.

5. The Counter Decree Issued (8:5-14). The original decree could not be reversed, so a counter decree was issued which enabled the Jews to defend themselves. This was dispatched to the furthest parts of the kingdom, so at the appointed time there was great slaughter and the Jews were saved. God granted relief, and the Feast of Purim was instituted as a memorial of their deliverance.

June 24

Review: Great Men and Women of the Old Testament Devotional Reading, Psalm 99

Golden Text:—"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us"—Hebrews 12:1.

The method of review again must be determined by the grade of class, by the inclination of the teacher, and by the nature of the studies of the quarter. Two methods are suggested. The first one is taken from *Cranell's Pocket Lessons*. The general subject is, "What Twenty Centuries Teach the Twentieth."

I. The Lesson of Vision.

1. Abraham, the Pioneer—Lesson 2.
2. Moses, the Nation Builder—Lesson 4.
3. Isaiah, the Kingdom Seer—Lesson 9.

II. The Lesson of Leadership.

1. Samuel, the Foundation Layer—Lesson 6.
2. David, the Solidifier—Lesson 7.
3. Nehemiah, the Rebuilder—Lesson 11.

III. The Lesson of Courage.

1. Elijah, the Reformer—Lesson 8.
2. Jeremiah, the Truth Teller—Lesson 10.

IV. The Lesson of Character.

1. Ruth, the Woman Who Clave—Lesson 5.
2. Joseph, the Son Who Remembered—Lesson 3.

V. The Lesson of Life.

Jesus, the summit of the Old Testament, Foundation of the New, Life of Both—Lesson 1.

The second method suggested—character study. The different characters can be assigned two weeks before, upon which the pupils bring a brief essay or report giving a sketch of the particular hero.

A third method is to give a brief summary of each lesson.

Lesson 1. The truth concerning the risen Christ is the answer for all our questions and the impulse of our testimony to others.

Lesson 2. Abraham in obedience to the call of God went out not knowing whither he went. He so completely trusted God that he was willing to go all the way with Him.

Lesson 3. Though Joseph was sold into slavery because of the hatred of his brethren, God exalted him to a place of power in Egypt and made him the saviour of his brethren who hated him. Joseph's forgiving love is a reminder of the forgiving love of our Saviour.

Lesson 4. Even though Pharaoh's decree was for the destruction of all the male children of the Hebrews, Moses was preserved and educated in the Egyptian court. God was thus shaping an instrument for the destruction of the Egyptians and to give to the world a code of laws which is dominant today.

Lesson 5. When Ruth became acquainted with the true God, she chose to turn her back upon her native land and kindred and identify herself with God's people.

Lesson 6. Samuel was given in answer to his mother's prayer. In early boyhood his mother gave him back to the Lord. He lived before the people and served the Lord in such a way that he could challenge the people to show wherein he had wronged them.

Lesson 7. When Samuel went to anoint a new king over Israel, he had all the sons of Jesse to pass before him. Although the eldest to human eyes seemed fitted to be a king, yet while outer appearances were favorable the inner reality seen by God were against him. "Man looketh on the outer appearance, but God looketh on the heart."

Lesson 8. Elijah threw down to the people his ringing challenge, calling upon the people to decide between Baal and the Lord. The God who answered by fire was to be the true God. Following the complete failure of the priests of Baal, the false prophets were executed.

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Lesson 9. Upon the sight of the Lord, Isaiah was convicted of his sin. When cleansed by fire from the divine altar he heard and responded to the call of God. Only those who have had a vision of the Almighty are fit for His service.

Lesson 10. Jeremiah for his faithfulness in making known the Word of the Lord, was most bitterly hated and persecuted. Though he was regarded as a traitor and put into the place of death, he remained faithful to God who called him.

Lesson 11. When Nehemiah heard of the distress of his brethren in Jerusalem, he was moved with pity for them. Although enjoying prosperity, the grave distress of his people was taken to his own heart. Though doing the Lord's work, he was bitterly opposed.

Lesson 12. In the providence of God, Esther came to be queen of Persia at the opportune time to save her people. There is a definite place and purpose in every life. The great need for each one is to discern it and respond to it.

July 1

John the Baptist

Luke 3:3-8; 7:24-28

Golden Text:—"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink"—Luke 1:15.

John was a great man. In announcing his birth the angel said, "He shall be great in the sight of the Lord." He was not only great in the Lord's sight, but was great when measured by the standards of men. In the teaching of this lesson a survey should be made of John's life and work.

I. Birth and Ministry Foretold (Matt. 3:3; cf. Isa. 40:3).

He was thought about and his work planned long before he was born. He came as God's messenger. His life was a plan of God. He was said to be a man sent from God (John 1:6). There is a sense in which every life is planned—everyone is sent from God. Everyone should remember that God has something to do with his life. God thought about us before we were born. Every life that is marred and blighted is contrary to God's

plan and purpose. It is not God's will that any should perish. Everyone's life should be a blessing to others and to himself.

II. His Character.

1. Humble (Luke 3:4). He did not seek human praise and commendation, but rather shrank from them. His supreme concern was to proclaim Christ. He did not make himself prominent—was only a voice calling upon people to prepare for the Messiah. His person and habits were a protest against the luxury and hypocritical formality of his time. Every true preacher and teacher seeks to honor Christ rather than himself.

2. Courageous (Luke 3:7). He faced a great multitude and struck hard at their sins. He did not trim his message to suit the crowd. He even denounced the religious leaders of his time and demanded to them fruits worthy of repentance. There is great need today for men of courage to speak forth the message of God without fear or favor.

III. His Preaching (Luke 3:3-8).

1. Demanded Repentance (vv. 3-6). Suddenly emerging from his seclusion, he came into the region of the Jordan as a messenger of God, calling upon the people to repent as a means of a preparation for the coming of the Messiah. He declared the crooked way must be made straight, the proud and selfish must be abased, and the rough ways should be made smooth.

2. Demanded Proofs of Penitence (vv. 7, 8). He insisted that their false religions had to be abandoned—their

sinful hearts had to be renovated—showed them that the vile passions of their souls must be uprooted. A change of mind, that is, the turning of a soul from sin to God, was necessary. This is a preparation which must be made before one can see and experience the salvation of God. John told them frankly that their ancestry would not avail anything. The only thing that would count before God was a changed heart.

IV. Jesus' Testimony to John (Luke 7:24-28).

Because John did not see the interval between the "sufferings of Christ" and the "glory that should follow" he was perplexed, therefore he sent a deputation to Jesus for light. The prophets did not see, or at least did not make clear, the interval between the crucifixion of Christ and His second coming. The two events were so presented as to appear to be in close succession. John in his preaching had stressed the mighty judgments which should take place at the appearance of the Messiah. The turn things were taking, he himself being imprisoned with the gloomy prospect of death, was in great contrast with the coming of the Messiah in fiery judgment—"the ax laid at the root of the tree" and "the chaff to be burned up with unquenchable fire" (Matt. 3:10, 12). The Messiah had to be the Lamb of God which taketh away the sin of the world (John 1:29). The trend of events puzzled him. It was not lack of faith, but confusion of mind that prompted his inquiry. Christ's testimony defends him against such an accusation. He declared that John was inferior to no prophet that had appeared. Christ vindicated him against a vacillating mind because of the storms of persecution. He was not like a reed shaken by the wind (v. 24) or the hardships of prison life (v. 25). John had lived a life of self-denial, therefore he did not leave his faith in Christ because of the dungeon. Jesus declared that no greater prophet had arisen. That which perplexed John was the delay in judgment—the day of God's patience while gathering out the Church. This was a truth not disclosed to the prophets—that which Paul made known because a special revelation had been granted.

V. The Martyrdom of John (Mark 6:14-29).

While John was in prison Herod had frequent interviews with him. John boldly told him that it was unlawful for him to have his brother's wife. He did not mince matters even with the king. This so enraged the licentious Herodias that she caused his death. He sealed his testimony with his blood.

NOTICE TO OUR READERS

William J. Davis, evangelist, Box 242, Ozark, Ark., writes that in the mountain district, where he has been working for the past two years, the people have very little or no reading matter. Mr. Davis would appreciate it if our readers would send him back numbers of the MOODY BIBLE INSTITUTE MONTHLY, or Sunday-school papers, both for children and young people, wall charts,

mottoes, etc." Mr. Davis will see that these are properly distributed.

A REQUEST FOR MISSIONARY SUPPLIES

Dr. R. M. Wilson of Korea, whose present address is 5102 Wells Avenue, St. Louis, Mo., in writing to the Family Altar League, asks that the following announcement be published in the magazine:

"We are planning to return this summer, August 23, and I wish to take back some supplies for the lepers. Could you get into the *Family Altar League Magazine*, or the one that takes its place, that we need for the lepers at Kwangju, Korea, the following: Two graphophones, two sewing machines, two dental engines and other dental instruments, and other surgical instruments; also any kind of old clothing that is in good shape? All that is necessary is to pack your box, ship to Montgomery Ward & Company, Chicago, Illinois, and ask that it be sent with Dr. R. M. Wilson's shipment to Korea. We could use also blankets, bandages and surgical supplies, in fact most any kind of hospital supplies. There is enough waste material in this country about the hospitals to run our hospitals out there if there was some way to make the needs known."

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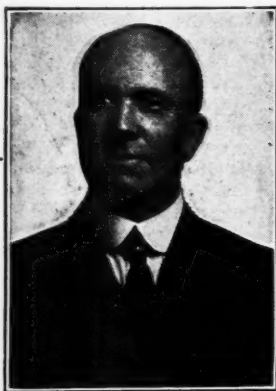
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"The dark places of the earth are full of the habitations of cruelty"—Psalm 74:20.

When Christ's testimony, "By their fruits ye shall know them," is applied to the heathen religions their origin is unmistakably revealed as being satanic and not divine. Not only do they utterly lack the lofty moral tone and beneficent acts that characterize Christianity, but they display the very opposite qualities of nauseating licentiousness and revolting brutality.

Heathen religions are religions of terror and hate, and their philosophy has given rise to many horrible practices. In Africa and the South Sea Islands, for example, it has led to human sacrifices in order to supply the needs and avert the vengeance of the gods. It is responsible for the burial alive of the wives or slaves of a chieftain along with his dead body. Even cannibalism itself is said to have had a religious origin as a sacrificial feast. Heathen religion produces witchcraft, that fiendish system which has taken a toll of countless lives as victims of the poison cup. Slavery, polygamy, caste and child-marriage, with all their unspeakable horrors, are other direct products of these religions.

Heathen lands are thus fitly spoken of as "the dark places of the earth," because they are without that true moral and spiritual light which only the gospel can supply. Consequently they are "full of the habitations of cruelty," where Satan the "god of this world" reigns and through his deluded devotees perpetrates all manner of wickedness and inflicts every form of suffering.

"HEATHEN RELIGIONS GOOD ENOUGH!"

Answering the old stock argument of missionary critics that "the religions of other races are good enough for them." Dr. A. J. Brown, the well known secretary of the Presbyterian Board of Missions, says: "Then they are 'good enough' for us, for the peoples of 'other races' are our fellow men, with the needs of our common humanity. We have not heard, however, of any critic who believes that Islam and

Hinduism and Buddhism are 'good enough' for Europeans and Americans, and we have scant respect for the Phariseism which asserts that they will suffice for the Persians and East Indians and Chinese. The fact is that the best of the ethnic faiths have utterly failed to produce high character or social purity."

A CONCRETE PICTURE OF HEATHENISM

The following is a description, necessarily much abbreviated, of a religious festival of the Tamils of South India, written by an eye witness:

"This Thaipusam festival celebrates the appearance of the Hindoo god Subermanium to his devotees. The ceremonies last two days. On the evening of the first day the procession of the Silver Car takes place. The car is very ornate, made of silver and studded with jewels, and is drawn by two white oxen with horns highly polished and tipped with gold ornaments. It proceeds slowly through all the principal streets of the city and is followed by thousands of

Tamil Hindoos. In front of it go four dancing figures, two men and two women, like the big figures in an American circus with men inside to make them appear to walk and dance. These figures are crude and vulgar in outline. The heat from the torches, the odor of the incense and the reeking bodies of the dancers are all very repulsive.

"The next day begin the horrible tortures that these ignorant people go through in the name of religion. We went to the temple early in the morning to watch them get ready for the day's procession. In every available space were the brass vessels containing the sacrifices—goat's milk, rice, flowers and other things supposed to secure a special blessing from the gods. Nearby was a sacred (?) stagnant pool of vile water in which the people cleansed themselves for worship. We saw men having pins an inch long put into their flesh. Some had as many as 700 pins put in, and I never saw such suffering in all my life. Their faces wore an agonized expression, they fairly writhed with pain, and the perspiration poured from their bodies. A group of men stood round each of them and with every insertion of a pin they chanted Hindoo songs. Others had spikes fully six inches long through their cheeks and tongues. Their tongues were swollen as they held them out of their mouths by the long spikes. Still others had spikes three feet long in their bodies, and supported a god over their heads. One man who had spikes through his face and pins all over his body was so wild with pain that he fairly danced all the way. The most horrible sight of all was a man who had long hooks inserted in the flesh of his back, by which he pulled a sacred cart. I hope never to see again such an expression of agony on any one's face. He had to be supported all the way along. And then there were those who walked on spiked shoes, or wore hoops round their bodies from which projecting sharp spikes pierced them at every step.

"We saw only the pins inserted. The spiking was done inside the temple where we were not allowed to go, and when we caught a glimpse of the filth of the temple floor we certainly had no desire to enter. But the groaning of the victims inside was enough for us.

"All of these per-



MOHAMMEDANS AT PRAYER

This is a picture of what is probably the largest "prayer meeting" in the world. It shows 100,000 Moslems at prayer in the great Jumna Mosque at Delhi, India.

Such a scene has a significant bearing upon the political crisis today in India and the Near East. Appeals are made to the young manhood of India to help throw off the yoke of foreign rule by means of "non-cooperation" plus "soul-force." These two words recur again and again in the political speeches of Indian leaders.

By "non-co-operation" is meant a systematic attempt to boycott everything British. But what is "soul-force?" The independence leaders in India are playing upon religious susceptibilities and have thus succeeded in enlisting the help of both Hindoos and Mohammedans. These two bitterly antagonistic races have been strangely united in a common cause and the secret of their union finds expression in the one word "soul-force." The annulling of the Treaty of Sevres and the successful stand of Turkey against the allied powers is attributed to this same power or magic.

If it be asked how this "soul-force" is generated, the Moslems will point with pride to their great gatherings for prayer, such as this picture shows, as well as to their pilgrimages to sacred places.

Christians will do well to realize the tremendous influence exerted upon the millions of India by these gatherings and ceremonies. And what a lesson is there here for us as to the need and power of real prayer to the true God as the only hope of success against the powers of darkness in heathen and Moslem lands!

formances are in fulfilment of some vow made at a time of great trouble, and with the hope of securing the favor of the gods."

HOW MONEY IS TURNED INTO SOULS

Among the many letters from the mission fields expressing gratitude for donations sent by the Missionary Union of the Institute is one of special interest from the Moravian mission among the Indians of Nicaragua, C. A. The missionary tells how the money is being used for pioneer work among the Sumu Indians on the Waspuck River. He goes on to say: "Last year we had quite a unique experience with these Indians. They live ten days' distance from Sangsangta, our youngest station, opened in 1907 in the center of a vast heathen district. Already we have over 600 members here. These Sumus had been visited a few times, but were so far away that we had been unable to open work among them. What was our surprise and joy when last August twenty Sumu Indians, half-naked and with long, disorderly hair hanging over their shoulders appeared in Sangsangta and begged our missionary there to go and dedicate a church which they had built among them in order to hear more about Jesus. The missionary gladly responded, and found a neat little meeting house and also a house prepared for the missionary to stay in. On the dedication day he preached to 200 people from far and near, who eagerly listened to the gospel message.

"These new developments necessitated our seeking an evangelist to place in the midst of these people to guide them into the truth. Our prayers were answered and God sent us the right man. He has gone there with his family and is doing splendid work. The last report tells that sixty-six heathen had already applied for baptism. It is to the support of this worker in this pioneer field that your money is being applied."

The missionary who writes the above added that he was himself planning to leave after Easter for a thorough visit to the Sumu Indian district, and he asked for earnest prayer in behalf of this promising new field and work.

THE TENDER MERCIES OF THE TURKS

Following upon the publicity given in the press to the atrocities committed by the Turks in connection with the sack of Smyrna and the deportation of Armenians and other Christians from their homes in Asia Minor, certain American newspapers saw fit to come to the defense of Turkey on the assumption that unwarranted charges had been made against her. One editorial quoted a U. S. Rear-Admiral as saying "that the Turks have been much maligned and misunderstood, that most of the Armenian massacres were fakes, and that in the so-called deportations the Moslems merely removed the Christians from arid mountain regions of the interior to smiling valleys along the Mediterranean." Dr. and Mrs. H. R. Boyes (M. B. I.

graduate of 1912, and Correspondence student respectively), in charge of the Kennedy Memorial Hospital of the Presbyterian Mission, Tripoli, Syria, have sent an effective reply to these pro-Turkish reports in the form of an article accompanied by photos taken by themselves, setting forth the actual condition of numerous Armenian refugees who had been succored and medically treated in their hospital. Their description of the pitiful plight of these sick, wounded and starving victims of Turkish hate and cruelty at once shows up the hollowness

of the attempts to cover the Turkish crimes.

The situation in the Near East is grave indeed. The Turks' military victory over the Greeks has been almost eclipsed by their diplomatic victory over the Allies. They have won control over Constantinople and the right to expel their non-Moslem population, and have secured the abrogation of all agreements prior to 1918. Far from being brought to book for their outrages upon the Armenians, there has been a shameful begging

(Continued on page 494.)

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A CHILDREN'S SERMON

"A little child shall lead them."—Isa. 11:6

1. Lead them in Faith (1 Sam. 17: 33-37).
2. Lead them in Prayer (2 Kings 5:2, 3).
3. Lead them in Work (Luke 2:49).
4. Lead them to Church (2 Chron. 34:1-3).
5. Lead them to Christ (Mark 10: 13, 14).
6. Lead them to Heaven (2 Sam. 12:23).

—C. H. Benson.

ASK!

A Suggestion for a Children's Day Talk

Matthew 7:7

Ask. Something needed. Child needs bread, asks mother. We need saving from sin. Whom shall we ask? There is only One who can save us.

Seek. Something lost. Illustrate. Through sin we have lost peace, joy, heaven. The promise to those who seek is—"ye shall find."

Knock. Some one wanting to come in. Don't give a runaway knock! Wait for answer.—Home Mission Worker.

THE THREE CROSSES

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right-hand, and the other on the left."—Luke 23:33.

1. One dies for Sin (John 1:29).
2. One dies in Sin (Luke 23:39-41).
3. One dies saved from Sin (Luke 23:42, 43).

One dies in love; one dies in anguish; one dies in faith.

One dies a benefactor; one dies a blasphemer; one dies a believer.

One tree yields blood; one tree yields briars; one tree yields blossoms.

—C. H. Benson.

A STUDY IN CONTRASTS

James 1-5

Temptation vs. Testing, 1:1-17.

Key Verses, 2, 12, 13.

Doers vs. Hearers, 1:18-21.

Key verses, 22, 27.

Rich vs. Poor, 2:1-13.

Key verses, 1, 5.

Faith vs. Works, 2:14-26.

Key verses, 14, 19, 20.

Tongue vs. Wisdom, ch. 3.

Key verses, 7, 8, 17, 18.

World vs. God, ch. 4.

Key verses, 4, 10, 15.

Oppression vs. Patience, 5:1-12.

Key verses, 2, 3, 4, 7, 9, 12.

Sickness vs. Prayer, 5:13-19.

Key verses, 14, 17.

—E. O. Colbeck.

HOMILETICAL HINTS

Sometimes a title is all that is needed to start the sermonizer on a train of thought, and may prove as good or better than an outline. The following are suggestions:

Rom. 8: 23. Groans that should be encouraged!

Luke 12: 20. An uncertain certainty, and a certain uncertainty.

1 John 1: 10 and 5: 10. The dreadful truth!

Luke 3:20. The last straw of sin.

Ps. 116:12,13. A wistful question and a wise resolve.

Luke 14:17 ("Come"). The gospel in one syllable.

John 15:16. The unsought nomination.

SEVEN PORTRAITS OF CHRIST

As Given in the Addresses to the Seven Churches (Revelation 1 and 3)

1. "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." He is not indifferent to declension. He examines and marks departure from first love.

2. "The first and the last, which was dead and is alive." If persecution breaks out, we are reminded of our Lord who was put to death, but who is alive again, and is the Overcomer of death, and the Giver of a crown of life.

3. "He which hath the sharp sword with the two edges." This is Christ's character where there is a mingling with the world, the teaching of error, and the presence of evil among His people.

4. "The Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." This is where Jezebel, the false prophetess, is allowed, and communion with an evil and idolatrous world.

5. "He that hath the seven Spirits of God and the seven stars." Here is profession without reality; but Christ still holds "the seven stars," and the plenitude of the Spirit's power. Nothing can touch that!

6. "He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth." He that is holy and true calls for separation from evil, and, spite of opposition, preserves an open door.

7. "The Amen, the faithful and true Witness, the beginning of the creation of God." Amid open apostasy, we are reminded of the Amen, by whom God works out all His purposes, and who was the faithful Witness when all had failed. Individuals are counselled, and if "any man" hears and opens, communion is enjoyed.

—C. H. Mackintosh, in *The Witness*.

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CLEANSED BY CHRIST

Luke 17:11-19

1. *Their Condition*—lepers, afar off (v. 12).
2. *Their Cry*—"Have mercy" (v. 13).
3. *Their Command*—"Go" (v. 14).
4. *Their Cleansing*—as they went they were cleansed (v. 14).

—Clinton E. Garvin.

A TRIPLET OF TRUTH IN PSALM

50:15

1. *An Invitation.*
"Call upon me in the day of trouble."
God requests the petitions from His tried people.
2. *An Intimation.*
"I will deliver thee."
God clearly intimates His intention when we call.
3. *An Indication.*
"And thou shalt glorify me."
God indicates the necessity for praise to Him, the Deliverer (see v. 23).

"Whoso offereth praise glorifieth me."

—J. M.

CHRISTIAN CHARACTER

(Titus 2:12, 13)

Sober should a Christian be,
None more sensible than he!
Balanced, sane, without excess;
Marked by even-temperdness;
Adding virtue to his faith,
Being, doing, all he saith!

Righteous should a Christian be,
None more honorable than he!
Honest as the day, and straight;
Just in measure, just in weight;
Truth and fairness having learned,
Right where others are concerned.

Godly should a Christian be,
None more fixed of heart than he!
God within him, God around,
God in all life's workings found;
Loving God with strength and soul,
Godliness his aim and goal.

Watchful should a Christian be,
None more open-eyed than he;
Seeking for the signs of day,
And his Lord upon the way;
Trained with life and work to cope
Looking for that blessed hope!

—Winifred A. Iverson, in *The Christian*.

HOW TO KEEP THE HOME (ALTAR) FIRES BURNING

Deuteronomy 6:6-12

1. *By Memorizing the Word.*
"Shall be in thine heart" (v. 6).
2. *By Teaching the Word to your own children.*
"Teach them diligently unto thy children (v. 7).
3. *By Godly Conversation in the home.*
"Shalt talk of them (his words) when thou sittest in thine house" (v. 7).
4. *By Godly Conversation when out of the home (v. 7).*
"When thou walkest by the way" (v. 7).
5. *By Meditation (day and night, Ps. 1).*
"When thou liest down, and risest up" (v. 7).
6. *By Carrying the Word, and putting it where you can see it.*
"Bind them for a sign upon thine hand" (v. 8).
Every Christian should carry at least a New Testament.
"Write them upon the posts of thy house" (v. 9).
7. *By Not Forgetting the Lord.*
"Beware lest thou forget the Lord" (v. 12).

—W. A. Rowland.

A LIFE OF COMPROMISE

2 Kings 5:18

Naaman type of sinner cleansed, but does not make Christ Lord in life.

I. Requirements for Compromise.

1. Faith held in silence—no confession before king.
2. Life lived in seclusion—Nicodemus; Joseph of Arimathea.

II. Reasons for Compromise.

1. Associations—King and nobles.
2. Cowardice—feared to testify for Israel's God.
3. Indulgence—intended to continue idolatry.
4. Gain—feared loss of position.

III. Results of Compromise.

1. Negligence—no revival in Damascus from his testimony.
2. Weakness—never became leader for God.
3. Hypocrisy—saved by Jehovah, worshipped Rimmon.
4. Disloyalty—no public witness (Rom. 10:10).
5. Idolatry—faith without works dead.


Judgment upon compromising—Saul and Amalek.

Blessing upon faithful—Elijah at Carmel; Daniel in Babylon. Rufus had a shield, image God one side, Devil on other. We cannot serve two masters; not worship God and serve idols.

—D. Lauck Currens.

You will find, as life goes on, that the amount of time you spend alone with God, and with your own soul, has no little to do with your comfort, and your strength, and your fruitfulness.—Alexander Whyte.

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THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it. Others are good-natured. They yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all. Of these the Bible says, "The Lord loveth a cheerful giver." —*The Christian*.

"MUST"

Many are afraid of the precious compelling of love. They seem to think that love must be jerky and uncontrolled. This is the reverse of the truth. Uncommanded love is not the love that pleases God (John 13:34: 14:15). Far from commandments involving a slavery, there is a sad self-slavery unless we are thus in the precious will of the Lord. It is enjoyable to see some of the precious "musts" of His life, for there was no mere "form of duty" in the abounding love He felt and showed!

"I must be about my Father's business" (Luke 2:49).

"I must preach the kingdom of God to other cities also" (Luke 4:43).

"He must needs go through Samaria" (John 4:4).

"I must walk today and tomorrow, and the day following" (Luke 13:33).

"I must work the works of him that sent me while it is day" (John 9:4).

"Today I must abide at thy house" (Luke 19:5).

"He must go unto Jerusalem and suffer many things" (Matt. 16:21).

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (John 10:16).

"Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ" (Acts 17:3).

"Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26).

—*The Student of Scripture*.

"As thy days thy strength shall be."

God has sent this word to me.

Are thy burdens hard to bear?

Does there seem no refuge there?

Ere you sink beneath the load

He will find you on the road,

Give you strength upon the way,

Added strength from day to day.

This is what it means to me—

"As thy days thy strength shall be."

—Kate Harrie Dane.

A GOOD INVESTMENT

When the widow (with the two mites) gave her all into the hands of the Lord she made investment in a bank that never goes out of business. Had the woman invested this money, estimated at one-fourth of a cent, in a bank paying 6 per cent, approximately doubling every sixteen years its present amount would have been enormous. We figured it for eight centuries and found it to be \$2,621,440,000,000 and ceased figuring. Who can say it has not been on interest ever since she put it in the treasury of the never failing bank?—W. M. Smith.

THE DIVINE WISDOM

The infidel Ingersoll once came across an old negro scrub-woman reading her Bible.

"Mary, do you believe all you read there?" inquired he. "Do you believe God made man out of dust?"

"Course I does," stoutly declared Mary.

"Bat suppose it happened to rain and there was nothing but mud?" quizzed the colonel.

"Why, sure," retorted the old mammy, "de good Lawd den knowed well 'nough twas jes de right time to make dem lawyers an' infidels."—Selected.

A PRAYER

O God, our Father, who dost care for us; who loved us so that Thou didst send to us Thy Son—Thine only Son—down from the eternal glory of the heavenly home, to purchase our redemption by the shedding of His blood upon the painful cross, so that "our sins, though scarlet, should become as white as snow," with adoration meet we bow before Thy throne.

We ask that Thou wilt guide our feet in paths of Thine own choosing, leading us on from day to day where Thou wouldst have us go, making us better in our Christian life, filling our hearts with love for Thee and for our fellow men; inspiring us with hope, which rises with a faith sublime for all the years to come; giving us trust the while we journey here; helping us to know and feel that, as the Christ, the God-man, served, so should we serve, our Heavenly Father first of all, and for His sake give willing service to our brother man; bestowing grace and strength and joy, so that, content with whatsoever lot we have, we shall each day perform our task with cheerfulness, and forward look with glorious hope unto the closing of this earthly day, the sunset sky aglow with beauteous tints and portals opening at Thy finger's touch to give us welcome to the better land.—J. Henry Allen, Supt. Public Schools, Buhl, Idaho.

OUR OBLIGATION TO MISSIONS

To pray, Matt 9:37, 38.

To give, Matt 10:8.

To go, Matt. 28:19.

"Then said I, Here am I; send me."

—Isaiah 6:8.

—Fred S. Shepard.

CATCH THE GLEAM!

It was a good homiletical suggestion from that prince of Bible expounders, G. Campbell Morgan, "If gripped by a text, do not save it for a great occasion: preach it now." Otherwise, it may be lost. Trust the Spirit's swift intimations. And if you would further follow Dr. Morgan's luminous method with the Book, you will let the whole light of the whole Word play on every text of Scripture that comes to you. This, as the writer takes it, is the secret of true expository preaching, and it is what the dim-lit eyes of men in this old world are waiting for today. "Let there be light!" —J. W. Weddell.



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ROMANS 8:28

When a person is ill and a doctor is called in, he usually writes out a prescription for medicine. It is taken to the druggist who prepares it. He takes an empty bottle and puts into it so much liquid out of one bottle, so much powder out of another bottle, and so on, and puts a label on it with the words, "Shake the bottle." All those different medicines work together for the good of the patient. The liquid may be disagreeable to the taste, but it is for the sick person's good. *So all things, even the bitter disagreeable things which God allows to reach us, are all for our good. "All things work together for good to them that love God."*

* * *

A SILENT BUT MIGHTY POWER

A great preacher who has just passed away told how one man in his congregation, who never missed a service, was a great stimulus to keep him from shirking or slurring his work. Every preacher knows the help or hindrance he gets by the presence or absence of some particular person in his place, yet, as likely as not, the person himself may never imagine he is in the minister's thoughts. He is a poor shepherd, however, who does not know his own sheep, and a still poorer one who has not each in his mind's eye while thinking out his discourse. It is another witness to the old truth—that *we are all more than flesh and blood: we are influences.*—London Presbyterian.

* * *

OUR PLACE IN LIFE

The minister had just sung a closing hymn, and dismissed his audience. He was a great singer, whose wonderfully beautiful voice touched the hearts of his hearers with an earnest desire to go out and labor for God.

"Oh, I wish I could sing like that," said a young girl. "How much good I could do."

The lady, who heard, turned to her with a smile:

"Miss Sheldon," she said, "I remember once expressing a wish similar to that, and an old lady told me this story:

"When I wish to be something God has not permitted me to be, and think my life and its talents amount to nothing, I always recall a poem that was on the first page of my reader when I was a child at school. A tiny buttercup became discontented and longed to be a tall and beautiful daisy, and the answer was given to it, 'But God wants a buttercup—just where you're growing.'"

"So," the woman continued, "*whatever place we fill, God puts us there, and it is a part of his great unerring plan.*"

The girl listened, with a smile coming to her lips. "I'll not forget that," she said, softly. "God wants a buttercup—just where you're growing."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. T. M. Hofmeister closed a revival with the First Baptist Church, New Philadelphia, O., on Easter Sunday. The meetings were conducted for two weeks.

John and Mrs. Imrie, evangelistic singers report being in pre-Easter meetings in St. Louis and Kansas City, Mo. The St. Louis campaign was especially blessed. They next went to Bernie, Mo., beginning April 19.

Rayburn and Cheek report a tabernacle campaign of all the churches at (city unnamed) which began April 15. From there the party planned to go to La Junta, Colo., beginning May 27. They report a very large number of conversions in their evangelistic campaigns.

Dr. S. P. Brite, pastor, and J. W. Maxwell, soloist and chorus leader, conducted a special meeting at Sikeston, Mo., April 8-22. There were 4 conversions and 7 additions to the church. On May 6, Mr. Maxwell and Evangelist H. S. Ashley plan to cross the country with a big tent for gospel meetings.

The Taylor-Fleming Gospel Team, Rev. Myron E. Taylor, evangelist, and Howard K. Fleming, musical director, report a fine meeting at Canton, Wis. The interest increased so rapidly that the church was over-crowded and at the time of writing a tent was being secured to meet the needs.

The Vinaroffs closed a two weeks meeting at Louisville, O., early in April, and at Akron, O., the end of April. In both places they assisted the pastors of the U. B. churches. In the first meeting there were 31 conversions and at the later meeting 32 conversions. The Vinaroffs next went to Warren, O., for the first two weeks in May.

Rev. W. H. Claggett, D. D., of Dallas, Tex., celebrated his seventy-fifth birthday on May 3, and was honored by a large number of friends among the ministers and laymen of that and other cities which he has served as a pastor and evangelist. Dr. Claggett knew Moody and Sankey well, and worked with the former in Chicago and other cities.

C. F. Badder, pastor of Manwell Memorial Wesleyan Methodist Church, Jackson, Mich., reports that Evangelist P. H. Kadey recently closed a three and one-half weeks campaign in that church. From beginning to end, the meetings were blessed of the Lord. About 35 bowed at the altar and accepted Christ as Saviour and Lord. The church will be nearly doubled in membership.

Dr. and Mrs. H. P. Dunlop report their second successful season in California. At the time of writing in April, they were in a tabernacle meeting at Arvin, in which 64 persons had already gone forward. The party will travel by motor north as far as Vancouver before starting East for their next season's work. They get their mail through the Bible Institute of Los Angeles.

Raymond T. Rickey conducted a revival campaign at Tulsa, Okla., April 22-May 20. A tabernacle with a seating capacity of 6,000 was erected, with accommodations for cafeteria, for the convenience of people attending from out of town. The feature of the campaign was an arrangement by Mr. Charlie Page giving use of a large camp ground for the benefit of those who wished to attend the revival.

Clarence M. Keen and wife finished their winter season's evangelistic work in April. They conducted two campaigns in Lebanon, Pa., one at Holmes, Pa., Newport, N. J., and one at Port Norris, N. J. A number accepted the Lord at each place. During the summer, Mr. Keen will supply the pulpit at North Baptist Church, Wilmington, Del., in the absence of Dr. William L. Pettingill, pastor.

Evangelist Raymond O. Wine reports a meeting at Fort Recovery, O., with 65 conversions. At the final service 36 young people dedicated their lives for special service. Mr. Wine next made a trip through the West with encouraging results and reports at Fort Dodge, Iowa, Baptist church, 7 conversions in an ordinary service on one Sunday night. His next appointment was at Owosso, Mich.

Rev. E. Ward Decker, pastor of the Westwood Reformed Church, Westwood, N. J., reports special evangelistic services held March 18-April 8, inclusive, with Rev. L. R. MontGomerie, evangelist. Although the original arrangements were for a period of only two weeks, at the expiration of that time the spirit of the meetings was such that Mr. MontGomerie was asked to remain another week. The church was signally blessed, many souls were led to accept Christ, backsliders were reclaimed and a general sense of quickening was experienced.

Moody Bible Institute Monthly

The Toronto Council of the Shanty-men's Christian Association recently held its annual meeting in Toronto, at which time reports of the workers were received. Evangelist L. R. Mont-Gomerie reported encouraging work in the lumber camps of Minnesota, Wisconsin and upper and lower Michigan. He was accompanied in his work by Rev. John Miller, another worker under the mission. Mr. Courtney Smith, also has been doing creditable work in Michigan, and the work of Mr. and Mrs. David McLean in Kentucky was commended.

Dr. French E. Oliver, writing from Auckland, N. Z., says, "We have seen hundreds saved in Auckland, Hamilton and Palmerston North, N. Z. The appalling unbelief amongst the ministers in the churches is simply dreadful. An article has recently been published in the official church organs, Methodist and Presbyterian, charging me with three serious offenses: (1) Preaching the verbal inspiration of the Word of God. (2) Preaching a literal hell. (3) Preaching the glorious return of Jesus Christ to this earth to reign a thousand years."

P. S. Rowland reported a good meeting which closed April 1 at Crawford Ave. Baptist Church, Augusta, Ga., in which there were 40 additions. He later reports that there was a gracious meeting with the First Baptist Church, Americus, Ga., in which Dr. William Russel Owen, Pastor First Baptist Church, Macon, Ga., did the preaching. The whole town was stirred and scores won to Christ. Mr. Rowland led the singing with the assistance of two large chorus choirs. He will return there for another campaign in midsummer.

Over 200 decisions for Christ were registered in a three weeks meeting closed early in May at the Grace Evangelical Church, Canton, O., W. Elmer Bailly, pastor. The expenses were easily met and the church was filled at every service and standing room often at a premium. It is expected that many young people will enter the Moody Bible Institute as a result of the meetings which were conducted by the Vom Bruch Evangelistic Party. The party next went to Des Moines, Iowa, for meetings in May.

The First Baptist Church of Tucson, Ariz., of which Rev. S. Beal, formerly of Denver, is pastor, recently closed an evangelistic campaign conducted by Harry O. Anderson of Berkeley, Calif., whose work is widely known, especially among young people. During the three weeks meetings, 175 conversions were reported besides scores of others becoming interested in the work of the church. Mr. Anderson was assisted by Mr. and Mrs. John Basil Long whose work had much to do with the success of the meetings. The party next went to the Jefferson Baptist Church of Los Angeles, and from there were scheduled to open meetings in Cedar Falls, Iowa.

Evangelist T. L. Fretz, who resigned as superintendent of the Christian Workers' Union, Newark, Del., has been sent by the mission board of the church of the Brethren to Wilmington, Del., where he has preached on Sundays for about a year. He also had the mid-week services at the First Church of the Brethren, Philadelphia. Mr. Fretz recently closed a two weeks evangelistic campaign at Washington, D. C., and then a three weeks campaign at Charleston, S. C., after which he expected to visit Chicago and Minneapolis.

The first annual Bible convention of the Fundamentalists among the Baptists was held at Kansas City, Mo., May 10-15, the meeting being held in a large tent 120x200 which was located on the Sweeney Auto tractor lot, near the Union Station. Among the speakers scheduled were the Hon. William Jennings Bryan; D. D. Munro; Rev. R. E. Neighbor; Rev. A. C. Dixon, D.D.; Rev. W. B. Riley, D.D.; Rev. J. F. Norris; Rev. W. L. Pettingill, D.D. and Rev. T. T. Shields. The call was issued to believers of every denominations to stand fast for the faith of the gospel.

Rev. John J. Parsons, pastor of the Woodland Heights Baptist Church, Richmond, Va., reports closing a three weeks meeting under the direction of Miss Sara C. Palmer, evangelist and Bible teacher. The church has been led into new spiritual experiences and a profound study of the Bible as the very word of God. Upwards of 150 professions have been made and several hundred persons have been led to consecrate their lives to some form of Christian service. The effects of these meetings will long abide and the church is praising God for all the good which resulted.

The ninth annual conference of the Hebrew Christian Alliance of America will be held under the auspices of the Trenton Inter-Church Federation, Trenton, N. J., June 4-8, inclusive. The business sessions will be held at St. Michael's Parish House, and meetings for the general public at the First Presbyterian Church. An invitation is given to the readers of the MOODY BIBLE INSTITUTE MONTHLY to attend the conference and hear what the Lord is doing among the Hebrew Christians. Further information may be secured by addressing Rev. Max I. Reich, Morrisville, Pa.

Albert Allen Ketchum reports the greatest revival it has ever been his privilege to lead since going into Christian work, in Mahanoy City, Pa., in the Primitive Methodist Church, Rev. H. O. Fichter, pastor. The membership was 195. There were 137 decisions and during the last Sunday night service, 66 persons who had found Christ in the meeting, joined the church. The interest was so keen that the Catholic priest asked "When that party at the P. M. Church was going to leave town." Mr. Ketchum next conducted a meeting in the Fairview Ave. Evangelical Church at Niles,

O., with 22 decisions. From there he went to Canton in another evangelical church, after a little rest from preaching and leading the singing for Evangelist Harry Vom Bruch in a wonderful and real revival. Twenty-two forward at the first call on Sunday night, April 15.

Good reports come from Belfast, Ireland, about recent services conducted there by Evangelist Nicholson. A newspaper report shows that Belfast is becoming much affected by the large number of conversions. Petty thieving is on the decline. Many employers have had stolen goods returned. Dozens of bags of tools "borrowed" from shipyards have been returned. A grocer was paid £5 that a woman customer had owed him for twenty years. For over an hour an ex-sailor tried to persuade the local pensions' staff that he was not entitled to a weekly disablement grant he had been drawing. Mr. Nicholson is accompanied by a band of seventy chosen workers from his thousands of converts. It is necessary to go to church two hours before time to hear him preach, the men forego their supper and march direct from their shipyard work in the evening to listen to him.

Amy B. M. Unruhe sent out invitations to attend the fifth anniversary, on May first, of her conversion at the Rescue Society, Old Chinese Theater, New York City. The month of April was the occasion of celebration at the mission, marking the thirtieth anniversary. Many of the churches of New York participated in the services during the month. It was on April 24, 1893, that the Rescue Society was started by some members of the Gospel Tabernacle, under the name of the Old New York Rescue Band. It occupied a store at 18 Doyers Street and devoted itself chiefly to work among fallen girls. After a time a store across the street was rented and when this became too small No. 15 was added. Later the Old Chinese Theater at 5 and 7 Doyers was secured and cleaned up for the mission's use, and there extensive work is conducted in the saving of souls at the midnight services.

CEDAR FALLS CONFERENCE

The Second Annual Bible Conference will be conducted at Cedar Falls, Iowa, August 5 to 12, under the direction of the Cedar Falls Bible Conference, Rev. Parley E. Zartman, D. D., director. The conference sessions will be held in River-view Park, and accommodations may be secured in the hotel or some of the excellent cottages on the grounds, also in Cedar Falls. This conference is interdenominational, evangelical, inspirational, spiritual and non-controversial. A number of well-known teachers are on the program, including G. Campbell Morgan, D. D., W. H. Griffin-Thomas, D. D., A. T. Robertson, D. D., W. E. Biedewolf, D. D., C. H. Woolston, D. D., Miss Edith Mae Bell, Charles H. Wieand, and others. Full particulars may be secured from Dr. Parley E. Zartmann, Winona Lake, Ind.

The fourth annual conference on open air evangelism was held by the Chicago Church Federation and the Business Men's Gospel Teams of the Central Y. M. C. A. on the evening of Thursday, April 26. There were present 132 persons from about fifty different churches and societies. Every speaker kept to the text—outdoor preaching. The printed program carried the slogan of "One open air meeting every week for every church."

Dr. Simon Peter Long, pastor of Wicker Park Lutheran Church, told of his observations in the lands where the Bible was made, and called the Bible "an open air book." He mentioned his own experience preaching on Mars' Hill in Athens, his joy at seeing the marketplace in Saxony where Luther preached to 25,000, and his own outdoor sermons in Pennsylvania and Virginia. Once he preached to ninety-three congregations in one—perhaps 30,000 people, gathered on a fair-ground. The whole world, he said, is God's great big temple, and the Most High cannot be restricted within houses made by hands. In Edinburgh, Scotland, at ten o'clock at night in an open air meeting he had answered a blasphemer, till the scoffer was so silenced that people thought he had been struck dumb.

The Salvation Army presented a demonstration open air meeting with fine spirit and effectiveness.

Rev. Peter W. Philpott said that he had received his earliest experience in the Christian life in an open air service, had begun his ministry in Hamilton, Ont., on the street corner, and had "caught most of his big fish" in outdoor meetings.

The Rev. Mr. Foster, Bishop Fallows' successor as pastor of St. Paul's, said that his own life had been determined for Christian service in an open air meeting in San Francisco.

The Rev. Francis C. Brading, secretary of the Bible Society, called the Scripture Gift Mission, London, greeted the conference, made a short address, and offered Scriptures in all languages for free distribution.

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—June, Iowa.
John E. Brown—June, Chester, S. C.
A. L. Carter—June, Texas.
C. B. Clark—June, West Tennessee.
Crossley-Leonard—May 27-June 6, Boissevain, Man.; June 10-24, Killarney, Man.
John W. Erskine—May 27-June 10, Byron Center, Mich.; June 17-July 8, Greenfield, Mich.; Moravian tent meetings; Nov. 11-25, Hartland, Mich.
M. F. Ham Party—June, Houston, Tex.; July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristow, Okla.
C. E. Hillis—July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.
A. A. Holmes—Until July 1, South Dakota.
P. H. Kadey Evangelistic Party—May-June, Marletta, Mich.; July, Tuscola, Mich.
Albert Allen Ketchum—June, Michigan; July, Rochester, N. Y.
The Loes—July 25-Aug. 5, Crystal Springs, Mich.; Aug. 6-Sept. 2, Fishers, Ind.
Mathis-Armstrong Party—June, Pittsburg, Kan.; July, Terril, Iowa; August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.
Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—June 2-20, Glasgow Station; June 24-July 11, Monkslands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.
L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.
David F. Nygren—June-August, Oakland, Calif. (Bay District).
Sara C. Palmer—June, Flint, Mich.; November, Bethlehem, Pa.
The Prestons—July 26-Aug. 5, Epworth, Ill.; Aug. 9-19, Lena, Ill.
P. S. Rowland—June 3-16, Whitesburg, Ky.; June 18-July 1, Seco, Ky.; July 8-20, Douglasville, Ga.; July 22, Americus, Ga.
Gibby Smith, Jr. and party—May 27-June 17, Meridian, Miss.
William A. Sunday Evangelistic Party—June, Louisville, Ky.
Taylor-Fleming Gospel Team—May 24-June 17, Bayfield, Wis.
Harry A. Thomson Party—June, Radford, Va.
The Vinaroffs—June, Cleveland, Tenn.; November, Toledo, O.
E. L. Wolcott—May 27-June 10, Monroe, La.; June 12-24, Yazoo City, Miss.; June 26-July 6, Georgetown, Ky.; July 8-17, Fountain Inn, S. C.; July 18-Aug. 4, Blue Ridge, N. C.; Aug. 4-29, Biltmore Forest, N. C.; Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2, Lynchburg, Va.; a Grange, Ga.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.
Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.
East Northfield, Mass., Summer Gatherings for 1923:
Young Women's Conference, June 25-July 3.
Women's Interdenominational Home Mission Conference, July 5-13.
Conference for Women's Foreign Missionary Society, July 13-21.
Conference of Religious Education, July 23-31.
General Conference of Christian Workers, Aug. 1-13.
Christian Endeavor Institute, Aug. 13-20.
Cedar Falls (Ia.) Bible Conference, Aug. 5-12, 1923.
Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 20-29, 1923.
Girls' Camp Pinnacle, Voorheesville, N. Y., Prayer Conference, June 22-25.
High School Girls' Conference, July 2-16.
School Girls' Conference, July 2-16.
College Girls' Conference, July 16-23.
Young Women's Bible Conference, Aug. 6-13.
Missionary Conference, Aug. 18-25.
Grove City (Pa.) Bible School, Aug. 17-26, 1923.
Gull Lake (Mich.) Bible Conference, July 1-12, 1923.
International Federation of Christian Workers' Convention, Siloam Springs, Ark., July 1-8, 1923.
Keswick, (Eng.) Bible Conference, July 14-22, 1923.
Lake Orion (Mich.) Bible Conference, July 29-Aug. 5, 1923.
Mountain Lake Park (Md.), Gatherings for 1923:
Interdenominational Camp Meeting, July 5-15.
Pittsburgh Conference Epworth League Institute, July 16-23.
Baltimore Conference Epworth League Institute, July 23-30.
Interdenominational Summer School of Missions, July 30-Aug. 6.
Pittsburgh Area School of Theology, July 30-Aug. 9.

School of Religious Education, Aug. 13-23.
School for Town and Country Pastors, Aug. 13-Sept. 1.
Christian Citizenship Conference, Aug. 26-31.
Montreat (N. C.) Summer Gatherings for 1923:
Young People's Conference, June 19-28.
Men's Conference, June 30-July 4.
Stewardship Conference, July 5-10.
Woman's Summer School of Missions, July 12-19.
Seminary Week, July 22-29.
Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.
Sunday School Conference, Aug. 2-8.
Home Mission Conference, Aug. 9-12.
Foreign Mission Conference, Aug. 14-19.
Bible Conference, Aug. 20-26.
Montrose, Pa.
Missionary Week, July 8-15.
Ministerial Institute, July 16-26.
Bible Conference, July 27-Aug. 5.
Prophetic Conference, Aug. 6-12.
Moody Bible Institute Bible Conferences for 1923:
Eagles Mere, Pa., July 6-15.
Cedar Lake, Ind., July 29-Aug. 12.
Ocean City, N. J., Aug. 9-19.
Madison, Wis., Aug. 9-12.
Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923.
State Sunday-school Conventions for 1923:
Wheeling, W. Va., June 5-7.
Kearney, Neb., June 12-14.
Cheyenne, Wyo., June 16, 17.
Indianapolis, Ind., June 19-21.
Sterling, Colo., June 20-22.
Jamestown, N. D., June 20-22.
Aurora, Ill., June 26-28.
Stony Brook (N. Y.) Assembly for 1923:
Brooklyn Sunday School Union, July 2-7.
Ministers School, Aug. 1-10.
Prophetic Conference, Aug. 19-25.
Bible Conference, Aug. 26-Sept. 2.
Twenty-Ninth International Christian Endeavor Convention, Des Moines, Ia., July 4-9, 1923.
Victorious Life Conferences:
Keswick, N. J., July 14-22.
Knowlton, Que., July 23-30.
Linwood Park, O., Aug. 13-19.
Winona Lake, Ind. (Partial List) for 1923:
Consultative International Christian Citizenship Conference, July 1-8.
Chautauqua Program, July 1-Aug. 16.
Bible Conference, Aug. 17-26.
Evangelistic Conference, Aug. 22, 23.
Bethany Girls' Work, Entire Season.
Summer Normal School.
Presbyterian Young People's Conference.
Interdenominational School of Missions.
Practical Training School for Gospel Singers and Workers.
Brethren Church Conference.
St. Joseph Conference of the United Brethren Church.
Eel River Conference of the Christian Church.
World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

THE TENDER MERCIES OF THE TURKS

(Continued from page 488.)

of the whole Armenian question, which leaves that long-afflicted nation, as well as other Christian minority populations, still at the mercy of the wicked power that has long sought their extermination.

The missions working in Turkish territory have suffered extremely heavy losses and face a very problematic future. It is only too evident that hope of Allied or American intervention is vain. There is hope only in the intervention of a Higher Power than any human government, and only in an appeal to a Higher Court than "the moral judgment of the world."

May man's extremity once more prove to be God's opportunity, not only, but God's occasion of working deliverance for those imperiled races, and safeguarding missionary work against every effort to paralyze it.

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Moody Bible Institute Monthly

Daily Readings for Family Worship

Furnished by the Family Altar League, 207 S. Wabash Ave., Chicago

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

June 1 (Friday). Jeremiah 42:4-12.

Jerusalem had now been destroyed, and the Babylonians had appointed Gedaliah as governor. But he had been assassinated, and the question was now whether the remnant of the Jews left in the land with Jeremiah (although they had been in no direct way responsible for the murder) should stay and wait the wrath of the Babylonians or should flee for refuge into Egypt. At Bethlehem they asked Jeremiah to inquire of Jehovah and after ten days the answer came. If they should remain in the land, the Lord would take pity on them and protect them, but if they should go to Egypt, they would perish.

In this there is a lesson concerning faith. Not that it is necessary to expect a special word from God for every decision that we are called upon to make, but there is a great standing Word of God for all men—remain with Jesus Christ and you will be saved.

June 2 (Saturday). Jeremiah 43:4-10.

"So . . . all the people obeyed not the voice of the Lord, to dwell in the land of Judah." This was the melancholy fact. Let us try to see things, however, from the people's standpoint, and to understand their reasons for disobeying. In the first place they had promised to obey God's message through Jeremiah, but this promise they asserted was to obey God's message, whereas the prophet had delivered his own deceitful and lying advice. In the next place they could point out that ordinary human prudence and common sense told them that to stay in the land of Judah was merely to be overwhelmed by the wrathful vengeance of Babylon: to go to Egypt was to escape. There was a certain plausibility in all this, was there not? But the proper method of procedure is not to go first to the light of nature, and then to human prudence, and last to the Word of God, and if this last does not conform to the first two, to reject it.

June 3 (Sunday). Psalm 94:16-23.

"She's slippin'," said my Scotch iron-working friend to me one day as we stood watching the lofty chimney of the iron furnace out of which were coming dense clouds of dark red vapor and smoke. "She" referred to the great load of ore and coke and flux through which the blast was boring its fiery and irresistible way. "He's slippin'," I sometimes think when I hear a Christian brother uttering words of complaint and foreboding and doubt as to the course of affairs in his life and neighborhood. But is it not enough to have faith that the right will win? Why should we worry over the time and the manner of the victory? Is it not much better to have faith in the Great Champion of the Rightful Cause who will bring it to pass in His own way and in His own day?

June 4 (Monday). Nehemiah 1:5-11.

Prayer has many forms. There is prayer private, and prayer public; prayer that is voiced, and prayer that is voiceless; prayer liturgical, and prayer informal; prayer that gives thanks, and prayer that asks; but of whatever kind it may be, all genuine prayer can draw aside the veils of the eternal and usher us into the presence of the heavenly Father Himself. Now prayer is a gift of the Spirit, and like all such gifts it is no jewel to be kept in a case, but a power to be used and cultivated in order that it may increase. One way to increase its expressiveness is to study the Bible prayers since they must ever be our models. Nehemiah's prayer has an admirable order. First is an opening address in verse 5. Then comes a humble approach in verse 6a. Then the confession of sins in verses 6b and 7. Then the appeal to the divine promise in verses 8 to 10. Last the petition for the people in general and for Nehemiah in particular.

June 5 (Tuesday). Nehemiah 2:1-8.

When we use our radio receiving set we sometimes find it a tedious and difficult operation to "tune in." The sending station we are trying to get somehow or other eludes us, and in place of the voice or the music we wish to hear we get howling or snapping or silence. But the Christian for whom Christ has opened the way of prayer to the Father can "tune in" instantaneously at any time. There is no need of any long formula nor any set surroundings, but like Nehemiah who turned from the King of Persia to the King of kings, the Christian can use what has been termed, "ejaculatory" prayer—the prayer of the sentence, the upward look, the thought that goes straight home to God. Our Lord used it at the raising of Lazarus; when His soul was troubled by the vision of His impending death; and when the soldiers were nailing Him to the cross. Stephen used it when they were stoning him to death.

June 6 (Wednesday). Nehemiah 4:6-15.

Those who are mentioned in verse 7 are typical of the many foes of the faith and of the church today. Sanballat represents those who are all the while belittling the efforts of the church to "revive the stones out of the rubbish." Tobiah is of the tribe that sneers and scoffs and uses coarse jokes and mockery. The Arabians are the type of the wild and predatory and murderous enemies of Christianity. The Ammonites and the Ashdodites belong to those who suggest that Christianity has had its day and that all missionary effort is an impudent intrusion. On the other hand we have in Nehemiah, the man who prayed and ceased from fear, an

exemplification of the ideal of Christian leadership.

June 7 (Thursday). Nehemiah 5:6-13.

One matter of interest in this story is the emphasis placed on brotherly love as a *practical* business device. There must be state laws governing business contracts; there must be unwritten usages and conventions and procedures, for these are the outward machinery or the external organization of business life. But for the perfection of this life, in order that it may do its maximum service and reap its greatest returns, there must be brotherly helpfulness and love. There are not a few men who when such love is mentioned admit its desirability, but treat it and look upon it as something in the nature of a luxury—something that is not really necessary for the doing of business, but still rather a nice thing if it can be had without harming efficiency and lessening profits, an opinion that is totally mistaken.

June 8 (Friday). Nehemiah 8:9-12.

If the ability to comfort is a mark of genuine greatness, Nehemiah was a truly great man. If this ability is measured by the gift of uttering striking phrases that will keep ringing in the memory to emphasize the message of consolation, then Nehemiah stands high in the noble company of comforters, for on that memorable day in Israel's history he said a notable thing, "The joy of the Lord is your strength." This joy is not the Lord's joy in His people, but His people's joy in Him. Such joy is the outcome of faith and confidence that He will always protect them and care for them, and it is therefore a most strengthening and uplifting emotion.

June 9 (Saturday). Nehemiah 13:10-19.

In Nehemiah's efforts at reform there is nothing more notable than his vindication of the Sabbath. The spiritual and the physical are connected in man's nature, but not so closely that they cannot be thought of apart from each other. It is for this reason that there are some sins that seemingly affect the spirit while leaving, for the time at least, the body unimpaired. But the sin against the Sabbath deteriorates both soul and body. It prevents the soul from having intercourse with God and so refreshing its life; it prevents the body from its weekly rest and therefore lowers its efficiency. This was true in the days of Nehemiah and it is still true. It explains why actors and preachers, labor leaders and board secretaries should recently have joined in efforts to fight a proposed bill in New York legalizing Sunday shows. It may not be in our power to do much that is spectacular or far-reaching in vindication of the Sabbath, but we can probably control our own personal conduct so that we at least remember the Sabbath day to keep it holy.

June 10 (Sunday). Psalm 46:1-7.

We should read this Psalm with Psalms 47 and 48. In Psalm 46 the leading idea is that Jehovah is present with His people and therefore they may always have confidence in Him. In

Psalm 47 the universal sovereignty of Jehovah is the theme, and in Psalm 48 the singer celebrates in beautiful and moving language the safety of Zion. The three Psalms are not mere general expressions of confidence in God, but they came out of some great national deliverance. This must have been the wonderful and miraculous rescue of Jerusalem from Sennacherib's army in the reign of Hezekiah, and therefore we cannot get a better setting for the reading of the three than the chapters in Isaiah in which the same great event is celebrated.

Luther based his famous hymn upon these Psalms and they sustained him in his conflict.

June 11 (Monday). Esther 1:13-22.

This first reading from the book of Esther brings before us the status of women in the non-Christian world. The picture drawn is that of an incident that happened many centuries ago, and nevertheless it is not unlike what is true of the present age in a great part of the world. Dr. Dennis once said, "The status of women may be indicated by the estimate put upon her, by the opportunity given her, by the functions assigned her, by the privilege accorded her, and by the service expected of her." If we use these words as tests, we shall

find that under the world religions outside of Christianity, modern women like ancient Vashti, are nowhere accepted as man's equal, nowhere are they free, nowhere are they educated, nowhere is their right to their own persons recognized.

June 12 (Tuesday). Esther 2:15-18.

Like the motion of the earth as it whirls on its axis and carries with it all the beings animate and inanimate that live upon its surface, so the providence of God preserves and governs all His creatures and all their actions. But let us never forget that this Providence always respects and never does violence to any of the characters that Creation has placed upon or within these same creatures. This feature of Providence makes it misleading to depend over much on the simile with which we began our paragraph. The motion of the earth does not regard my freedom; Providence, however, never forgets to treat me as a free-will being. This is what makes the story of Esther so instructive. It makes clear the ways of God even if God's names are never once used in the book.

June 13 (Wednesday). Esther 3:8-13.

"If it please the king," said Haman, "let it be written that they be destroyed."

These words show that Haman had not grasped the principle of toleration. How shall we treat people who differ with us in opinion and practice? "Kill them," is one answer; "Imprison them," is another; "Pay no attention to them," is a third; "Convert them," is a fourth. Haman chose the first answer, and in the Orient and indeed in many places today, this answer is favored. Take away their lives and you will have no further bother, is a not infrequent sentiment. The persecutors and the indifferentists, are both united on the second and third answers cited in the foregoing. It is Jesus only who advises, "Convert them."

June 14 (Thursday). Esther 4:13-5:3.

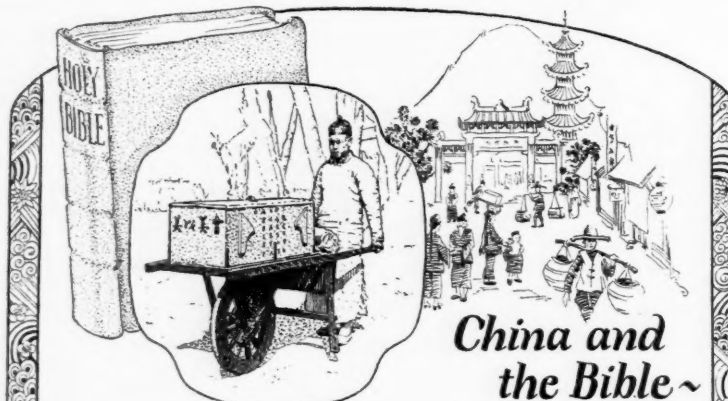
Mordecai's words, "Who knoweth whether thou art come to the kingdom for such a time as this," have become in a certain sense proverbial because they express a great truth. "Promotion cometh," said the Psalmist, "neither from the east, nor from the west, nor from the south. But God is the judge. . . ." "Thou art my servant," said the prophet, "I have chosen thee, and not cast thee away." In other words the life of God's people presents daily opportunities of special and heroic service, and these are the times of the kingdom for which the people of God have come. Consider then the circumstances in which your lot has been placed. Are you to judge these circumstances by the norms of men or by the Word of God? Are you to value them according to merely human standards or by the standard of Jesus Christ? Or, are you to aim at the endowment of divine strength, promised in Christ to all the faithful?

June 15 (Friday). Esther 6:4-11.

Self-restraint is evidently one of the key-notes of Mordecai's character as drawn for us in this story. A remarkable honor had been done to him and that by his most implacable enemy. What more natural than that those inborn traits of exaltation and self-pride might have so filled him that he would have despised and abandoned his former place of service? But after the triumphal ride through the city he "came again to the king's gate," there to resume his "watchful waiting" for the benefit of Esther and his people. Like the Psalmist, Mordecai's heart was not haughty, nor his eyes lofty: he did not allow his steps to be diverted into alien ways too high for him. How often we see men and women whose heads are "turned" by the honors real or imaginary that come to them.

June 16 (Saturday). Esther 7:1-10.

Here is the end of the arch-villain of the story of Esther. Let us reflect a moment upon his character, and the way in which it is presented, since one of the arts in narration is so to depict character historical or fictitious that the bad may not rouse either our sympathy or our impulse of imitation. Haman, the writer tells us, was "greatened" by King Xerxes. His soul, however, was base and brutal. He was a typical product of the oriental system that brings forth characters filled with falsehood; that think only of their own advantage; that refuse




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no means even universal massacre and murder to gain their ends. The Great War discovered for us not a few such men. External "greatening" can merely give these characters larger opportunity for misdeeds.

June 17 (Sunday). Psalm 124.

In studying the psalms it is always interesting and many times profitable to be able to fit them into the historical occasion that gave rise to them. The spirited hymn of thanksgiving now before us was evidently composed under a fresh impression of recent escape. But what escape? No one can tell, nor does it really matter. Let us repeat rather the opening words and apply them to our own life experience. "If it had not been the Lord" who sent Jesus Christ to be our Saviour and our all sufficient friend, where would we be standing today? "If it had not been the Lord" how could we have endured when that great and terror-inspiring calamity came into our lives?

June 18 (Monday). Genesis 12:1-5.

"Lay out the line of your own destiny," writes a modern essayist, "then work faithfully on that line year after year with the zeal for improvement and the love of excellence which open the doors of a natural aristocracy, and you may rest assured that twenty years hence, in your own circle, in your own community, you will be one of the 'indispensable' members of your generation." This is excellent advice so far as it goes, but it falls somewhat short of the exhortation for living implied by the career of him who was the "father of the faithful." It was not Abram but God who laid out the line of the patriarch's destiny. "Get thee out of thy country," commanded the divine voice. And again it was not Abram but God who fixed the goal towards which the patriarch was to work faithfully year after year.

June 19 (Tuesday). Genesis 45:3-11.

In Joseph's words, "Come near to me, I pray you," we may find the essential and indispensable portion of forgiveness. Because forgiveness is more than the cherishing of gold feeling; it is the restoring to good will and fellowship. It is possible to abandon resentment at wrong treatment; it is even possible to be of such a character that resentment is not even felt, although this is rare; and these attitudes depend entirely upon ourselves; but to restore to good will and fellowship depends upon the state of being of the offending party. For this reason the writer of Genesis with the keenest imaginable insight into moral conditions details to us the efforts of Joseph to discover whether his brethren had experienced a real change of heart. Only when he was convinced of this fact was he able to say, "Come near to me, I pray you."

June 20 (Wednesday). Exodus 3:1-10.

It has been well said that the story told in our portion today marks an epoch in the revelation of God to men. The assertion, "I AM THAT I AM," meant the end of the fictitious gods of heathendom, and in the symbol of the bush that burned and was not consumed,

we are taught the fundamental truth that the fire that God kindles never goes out, and the light that He sends never ceases. It is the nature of earthly fire and light to destroy themselves by their own activity. It is characteristic of the little systems of men to have their day and cease to be. But the religion that reached its culminating revelation in Jesus Christ is an eternal fire that warms the soul into life and an everlasting light that cheers and guides. In the possession of Jesus Christ as a spiritually real presence with us we have that to which the vision of Moses pointed forward.

June 21 (Thursday). Ruth 1:14-22.

The difference between Orpah and Ruth is well brought out in the statement, "Orpah kissed her mother-in-law; but Ruth clave unto her." The former was the kiss of farewell, an expression of affection, doubtless, but of no practical value; the latter was the manifestation of the love that clings and restores. Now it is said, not without reason, that sons take after their mother. Therefore we are not surprised when later the little Obed was born that the women of Bethlehem coming to congratulate Naomi upon the arrival of her grandson, prophesied as people will do on such occasions, "He shall be unto thee a restorer of life." That was what his mother had been before him, and that was what his great descendant, Jesus Christ, was to be in the pre-eminent sense.

June 22 (Friday). Isaiah 6:1-8.

It has been pointed out that in Isaiah's dating his vision of the Lord in the year that King Uzziah died, there is more than mere chronology. For Uzziah's reign had been very remarkable. He had been Israel's leader for fifty years and he after Solomon was the most illustrious king. He had extended the bounds of the kingdom, had fortified the cities, had dug the wells, had kept the foreign enemy at bay. But the glorious life came to a sorrowful end—Uzziah died outside the walls a leper in a leper's hut. Picture Isaiah: young, eager, imaginative, patriotic. What a shock the sad end of Uzziah must have been! But in the year that King Uzziah died, he saw the Lord. Friend, if you live close enough to Jesus Christ, you will have an experience like Isaiah's.

June 23 (Saturday). Psalm 23.

Robert Williams Buchanan, the Scottish poet and prose writer, has a poem in which he sings of the glad things of this world: the light and the golden day, the silvery shimmer of a moonlight night, the young lambs leaping, the singing larks, the tossing sea and the mountain height. Then he introduces death as the "all-darkener" and says,

"He hunts us fleetly on the snowy steep;

He finds us as we sow and as we reap;
He creepeth in to slay us as we sleep.
Ah! death maketh all things dark."

But the writer of the Shepherd Psalm as well as the modern poet knows that he cannot avoid walking through the valley of the shadow, but unlike the modern poet he is not afraid because in that dark valley he is sure that a presence

will be at his side to make all things bright and beautiful.

June 24 (Sunday). Psalm 99.

Most of the Psalms have some notable individual feature, which, enables us to keep each in mind. Let us think of the Ninety-ninth Psalm as the one that contains a call to all people to worship Jehovah as the thrice Holy God. There are three stanzas, the first ending with verse 3, the second with verse 5, and the third with verse 9, and in each is the word "holy." "Praise his name," says the psalmist, "for it is holy; worship at his footstool, for he is holy; worship at his holy hill, for the Lord our God is holy." We know that worship is the expression of our homage to God in customary forms and in appointed places, but we may not know the reason for such expression.

June 25 (Monday). Luke 3:1-8.

The message of John was far more than the messenger, and therefore John is regarded as mainly a voice. We also may be voices used by Christ. Only let us remember that the value of any voice consists in expression, not in distortion. Let us not pretend that we are voicing Christ's words and works when we are really changing them and obscuring them. May our prayer be to see Jesus only, to attend to Him solely, to love Him wholly, to hear Him always, and to have Him so indwelling in us that we may be the voice of Him alone.

June 26 (Tuesday). Luke 1:5-17.

Notice the content of John's greatness. He was to have two personal characteristics: subjection of the flesh and sovereignty of the Spirit; and these were to manifest themselves in two external effects: a great religious revival and the preparation of Messiah's kingdom. God's standards do not change. What was true in the days of John is just as true today. We long and pray for revival, but are we willing to supply the personal conditions?

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June 27 (Wednesday). Luke 1:67-80.

The "Magnificat" of Mary re-echoes the Psalms; the "Benedictus" of Zacharias recalls the prophecies. The tone of the former is kingly as befits a daughter of royal David; the tone of the latter is priestly as is appropriate to a son of Aaron. Let us meditate on the closing words that fall on our ears like a musical cadence, "To guide our feet into the way of peace." This is the way that leads to peace, and the peace that is thought of is, as the Old Testament so often says, the fundamental peace, that between God and men which the priestly work of the Messiah was to accomplish.

June 28 (Thursday). John 1:19-34.

"There standeth one among you," said John, "whom ye know not." That was true of Jesus when He came to earth long years ago, and it is still true of Him. He wore the regulation garb of our common humanity. He was a child of the poor. He earned His bread by the sweat of His brow. He walked with men along the pilgrim way of the earthly life. He wore no decorations and used no prerogatives. He called Himself by a name, Son of Man, that emphasized His oneness with us. His bodily presence left the earth, but His spiritual presence remained, and He stands now as of old among us and how many know Him not!

June 29 (Friday). Luke 7:24-28.

Our Lord's estimates of character and work are of the very highest interest and value. Here is what might almost be called His funeral oration over John the Baptist, for his death came shortly after. The words of praise are extraordinary, but the closing thought contains a bit of analysis that is wonderful. "He that is least in the kingdom of God is greater than he." John's greatness lay not in his personal character, but in his office and mission of being the immediate forerunner of the Messiah. In this his glory was unique, and yet in spiritual privileges, in grace, in knowledge, any, even the little ones, of the kingdom are superior to him. He was a servant; we are sons. He was the friend of the bridegroom; we are part of the bride.

June 30 (Saturday). Mark 6:14-29.

This story in its contrast of licentiousness and holiness is one of the most horrible ever told. We recoil from it in fear, and yet why should we ever be surprised at the extent to which lust and sin can go? Let us, however, dwell on the beautiful and comforting words with which Matthew closes the story. John's body was not left to dishonor, for his disciples came and buried it decently, and then *they came and told Jesus*. "When anything ails us at any time," says Matthew Henry, "it is our duty and privilege to make Christ acquainted with it." What a blessing this is!

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G. S.

Pulpit Germs, by Rev. William W. Wythe.

Here is a volume of real help to the preacher who is able to adopt another man's outline for sermons, or to whom such an outline is otherwise suggestive, while in the main using his own material. The book contains 455 such useful "skeletons," with a good index to the texts chosen.

219 pages. 8x5 inches. J. B. Lippincott Co., Philadelphia, Pa. \$1.50 net.

W. N.

The Virgin Birth, by Prof. John McNaugher.

This is an excellent monograph. It was read as a paper before the United Presbyterian Ministerial Association of Pittsburgh, Pa. Since the doctrine of the virgin birth is being fiercely attacked by the modernists, it is well to have such a scholarly defense of the doctrine in a form that may be readily distributed.

44 pages. 7x4¼ inches. United Presbyterian Board of Publication, Pittsburgh, Pa.

G. S.

The Meaning of the Cross, by Rev. Gordon Watt, M. A.

This volume comprises a series of spiritual and devotional studies of the Cross of Christ throughout the Bible, showing its central place in salvation, victory, power, and service. They were given in the form of addresses at the summer conference of the Victorious Life Testimony, in July, 1922, at Stony Brook, Long Island, N. Y. They are full of profound and practical teaching.

125 pages. 7¼ x 4¾ inches. The Sunday School Times Co., Philadelphia, Pa.

G. S.

The Resurrection Body, by Rev. Wilbert W. White, Ph. D., D. D.

This timely discussion of the nature of the resurrection body of our Lord is eagerly welcomed. Dr. White is a close Bible student and his appeal is based upon careful exegesis and interpretation. His position as president of the Biblical Seminary in New York also enables him to speak with a considerable degree of authority. This is a book we can heartily

recommend in a day when the doctrine of the bodily resurrection is being denied by many modernists, such as Dr. Fossdick.

90 pages. 7½x5¼ inches. George H. Doran Co., New York. \$1, net.

G. S.

Bible History of World Government, by William M. Smith.

This is not simply a book of history, but also a forecast from prophecy of the future government of the world. The argument is that Lucifer, or Satan, first provincial governor of the earth, incapacitated himself; that Adam, second provincial governor, failed to qualify; and that Jesus Christ, though qualified, has not yet seen fit to take over the political rule of the world. Meanwhile the world is in the control of Gentile nations. But eventually the power of Satan is to be utterly destroyed and Christ is to reign.

244 pages. 7½x5¼ inches. Union Bible Seminary, Westfield, Ind.

G. S.

Flash-Lights from the Seven Seas, by William L. Stidger.

In ten chapters, under the captions, Flash-Lights of Flame, Flash-Lights Physical, Feminine Flash-Lights, Flash-Lights of Faith, of Fear, of Frightfulness, of Fun, of Freedom, of Failure and of Friendship, the author gives vivid pictures of the deepest impressions made up on him during a year of travel in Hawaii, Japan, Korea, China, the Philippines and Malaysia. The book is entertaining reading, but the pictures it draws of Oriental land and life are to be regarded as merely "flash-lights," indistinct and fragmentary, taken by one man's camera and that man a casual visitor, rather than full and finished photos by a long resident.

Large space is given to Japan-Korea relations, and Japan is roundly scored for her injustices and cruelties in Korea.

214 pages. 7¼x5¼ inches. George H. Doran Company, New York. \$2.

R. H. G.

Within the Gateways of the Far East, by Rev. Charles R. Erdman, D. D.

This well-known Princeton professor was delegated to the National Christian Conference held at Shanghai in May, 1922, and spent several months in Japan, China and Korea, with associations which afforded excellent opportunities of studying the situation and forming correct judgments. In this little volume he graphically describes what he saw and learned, and with becoming deference states some of his conclusions.

Although Dr. Erdman's personal contact with the Far East has been short, yet the reaction of a man of his broad intelligence and keen discernment upon

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the conditions and problems in those countries is of interest and value. He gives a fine, sane estimate of missionaries, their work and influence. His style is easy and pleasing, and the book is well worth reading.

128 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. R. H. G.

Kashmir in Sunlight and Shade, by C. E. Tynedale-Biscoe, M. A.

In the words of its sub-title this book is "a description of the beauties of the country, the life, habits and humor of its inhabitants, and an account of the gradual but steady rebuilding of a once down-trodden people." The author is the head of a large mission school under the C. M. S. in the capital of Kashmir. His keen powers of observation, fine sense of humor and fascinating style of writing have produced a rarely interesting book on this out-of-the-way and little known corner of India. The last several chapters tell something of the hospital and school work of the mission, but nothing is said about direct evangelism, nor does the book contain any complete statement about existing missionary effort nor turn to account its fine assembly of facts to set forth the spiritual needs of the country or make any missionary appeal. This lack is a disappointment. The book has twenty-eight fine photographs and a map.

315 pages. 8½x5½ inches. J. B. Lippincott Company, Philadelphia. 12s. 6d. R. H. G.

With P'u and His Brigands, by Mrs. Howard Taylor.

This is an account of the experiences which befell Dr. and Mrs. Taylor in being taken captive by a notorious band of brigands in southwest China early in 1922. Presented in the attractive style of this well-known missionary writer, it is a story of thrilling interest throughout. In addition to furnishing a clear insight into chaotic conditions at present prevailing in many parts of China, and their causes, this little book cannot fail to prove a real spiritual tonic to every Christian reader because of the beautiful spirit of simple trust in a living, loving God of deliverances which breathes on every page. Rich indeed are these missionaries and others who, having been called to pass through such furnaces of affliction have found "One like unto the Son of God" walking with them in the midst of the fire, and have come forth with no hurt nor even the smell of fire upon them, but rather with the fragrance of Jesus clinging to them.

76 pages. 7x5 inches. China Inland Mission, London, Philadelphia. 6s. R. H. G.

The Return of Christ, by Rev. F. L. Piper, D. D.

Yes, this book is another one on the subject that is announced in the title. It is the purpose of the author to bring the basis of the blessed hope "into clearer perspective and give it a larger relative value in the discussion of the new hope

of the future," and this is said in no apologetic way.

Although the reviewer has read scores of books on the general subject, this one is different. As one would go to a close friend and say, "Let us sit down and have a heart to heart talk over our mutual interests," this author says, "Let us sit down with Bible in hand and quietly talk together about the return of Christ, for it is a subject that is before the people and will not down. Some violently oppose any discussion of it; others make it a hobby; we believe there is a middle territory where we can reason together and go to neither extreme." It may be considered a quiet talk about the return of Christ, and can be recommended for while it is very positive in its findings, it is not irritating by any thing like insistent propaganda.

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25, net. J. H. R.

Christianity and Liberalism, by J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

This book is a complement to John Horsch's invaluable volume, *Modern Religious Liberalism*, which we are glad to mention again, feeling as we do that the two together should be in the possession of, and read by, every pastor, evangelist, missionary, Sunday-school teacher, and Christian worker throughout Christendom. John Horsch gives us the facts, names, books, chapters and verses, and Professor Machen interprets and philosophizes about them with the culture of a scholar but the courage of a warrior. He calls no names, and engages in no villification, but he knows a lie when he hears it, and he tags it at once.

Professor Machen makes it clear that the charter under which Christianity or the church was incorporated, so to speak, is the Bible, both the Old and the New Testament, and that if you wish to know what it is you must go there, and no where else to find out.

He also makes it clear that everything taught in the name of the Christian religion which is not in accordance with the Holy Spirit is not Christianity, but anti-Christianity. And he points out what some of these things are concerning God, Christ, man, salvation, sin, the Bible, the church, etc.

John Horsch's book shows you where your enemy is, and Professor Machen's book helps you to hit him. Get both by all means.

189 pages. 7½x5 inches. The MacMillan Company, New York. \$1.75, net. J. M. G.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Pearls from Patmos," by J. J. Ross. Cloth, 231 pages, \$1.50, net.
"The Fascination of the Unknown," by Thomas W. Davidson. Cloth, 154 pages, \$1.25, net.
"Building a Country Sunday School," by E. L. Middleton. Cloth, 159 pages, \$1.25, net.
"The Coming King," by Rev. William Evans, Ph. D., D. D. Cloth, 244 pages, \$1.50, net.
"A Year in John's Gospel," by Annie Richardson Kennedy. Cloth, 374 pages, \$2, net.

"New Testament Sociology," by Philip Vollmer Ph. D., D. D. Cloth, 319 pages, \$2.25, net.

George H. Doran Company, New York.

"The Realism of Jesus," by Prof. J. Alexander Findlay, M. A. Cloth, 240 pages, \$2, net.

"Captain Pluck," by Isla May Mullins. Cloth, 235 pages, \$1.50, net.

"The Men's Class in Action," by F. Harvey Morse. Cloth, 247 pages, \$1.50, net.

"The Beloved Disciple," by Rev. Alfred E. Garvie, M. A., D. D. Cloth, 267 pages, \$2, net.

"Here and There Among the Papari," by George Milligan. Cloth, 180 pages, \$2, net.

"The Resurrection Body," by Rev. Wilbert W. White, Ph. D., D. D. Cloth, 90 pages, \$1, net.

"The Deeper Voice," by Annie Steger Winston. Cloth, 134 pages, \$1.25, net.

MacMillan Company, New York.

"New Testament Greek for Beginners," by Rev. J. Gresham Machen, D. D. Cloth, 285 pages, \$2.20.

J. B. Lippincott Company, Philadelphia.

"The Big Blue Soldier," by Grace Livingston Hill. Cloth, 176 pages, \$1.25.

"The Book Stall, New York."

"The Seven R's of the Full Gospel, and Other Sermons," by Rev. M. A. Matthews, D. D., LL. D. Paper, 64 pages, 25 cents.

Biola Book Room, Los Angeles, Calif.

"Death Defeated and Defied," by Rev. R. A. Torrey, D. D. Paper, 46 pages, 25 cents.

The Hope Press, Mendota, Ill.

"Our Inheritance," by John Simeon Dunn. Paper, 48 pages.

United Presbyterian Board of Publication, Pittsburgh, Pa.

"The Virgin Birth," by John McNaughton. Paper, 44 pages.

Playground & Recreation Association of America, 315-4th Ave., New York.

"Home Play," reprinted from *The Playground*. Paper, 96 pages, 40 cents.

Union Press 1816 Chestnut St., Philadelphia.

"Teen-Age Tangles," by Mrs. Leora M. Blanchard. Cloth, 172 pages, \$1.25.

"Supplemental Lessons and Varied Programs," prepared by E. B. and E. M. Stevenson. Paper, 44 pages, 10 cents.

William B. Oliver, 611 W. 111th St., New York, N. Y.

"Grace-at-Table Cards," 10 cents per set, postpaid.

American Issue Press, Westerville, O.

"America and the World Liquor Problem," by Ernest Hurst Cherrington, LL. D., Litt. D. Cloth, 182 pages.

International Narcotic Education Association, Pasadena, Calif.

"The Menace of Morphine, Heroin and Cocaine," by Montaville Flowers and H. R. Bonner. Paper, 47 pages, 25 cents.

Marshall Brothers, London.

"McCullagh of Aiyansh," by Rev. J. W. W. Moeran. Cloth, 232 pages 6s.

Christian Workers' Book Depot, 141 Hindley St., Adelaide, Aust.

"The Jew in Prophecy," by L. Sale-Harrison, B. D. Paper, 70 pages, 1s.

Y. M. C. A., 19 South LaSalle St., Chicago.

"Work that Wins," as a business man sees it. Paper.

Helen L. Byrnes, 153 Institute Pl., Chicago.

"The King's Daughter," by Helen L. Byrnes. Paper, 16 pages.

H. C. Williams, 1629 W. 32nd St., Oklahoma City, Okla.

"The Crowning Fact of Prophecy: The Coming of Our Lord," by H. C. Williams. Paper, 10 cents.

Nanette Hearn Griffin, Atlanta, Ga.

"Seeking Christ," by Nanette Hearn Griffin. Paper, 56 pages.

Rev. David F. Nygren, A. B., 155 N. Clark St., Chicago.

"What Shall It Profit?" by Rev. David F. Nygren, A. B. Paper, 32 pages, 15 cents.

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Clarence H. Benson

RECENT SPECIAL SPEAKERS

Rev. George E. Smith, Evangelical Union of South America; Harry Storrs, of the Storrs Evangelistic Party; William F. Aberle, missionary, Central American Mission; Rev. Gordon Watt, Scotland; Rev. F. A. Steven, China Inland Mission; Dr. Howard Taylor, China Inland Mission; E. W. Jefferson, Union Rescue Mission, Parkersburg, W. Va.; Rev. Arthur H. Carter, Editor, *The Bible Witness*, Hounslow, Middlesex, England; Rev. J. C. Brading, secretary, Scripture Gift Mission, Philadelphia; Rev. L. R. MontGomerie, field secretary, Shanty-men's Christian Association, Detroit, Mich.; Dr. Donald Duncan Munro, Bible teacher, Kansas City; Miss Elinor Stafford Millar, Institute Extension Department; Rev. and Mrs. A. S. Paynter, India Christian Mission, Nuwara Eliya, Ceylon.

AN ADDITION TO OUR EXTENSION STAFF

Rev. J. Alexander Sutherland was educated at the University of California, the Moody Bible Institute of Chicago, and the Baptist Theological Seminary of Louisville, Ky.

After graduating from the Louisville Seminary in 1911, he labored for nearly three years in the Tabernacle Baptist



Church of San Francisco, from which church he was called to San Jose, Calif., where he was for nearly nine years pastor of the Grace Baptist Church.

During these years he was often called to do evangelistic work and engage in Bible

conferences among the various churches, being finally chosen as the executive secretary of the Mt. Hermon Bible Conferences of California.

So frequent became the calls for field work that he finally resigned his pastorate to devote himself to it in his own denomination in the southern states, but again his choosing was over-ruled of God to accept a call to the Extension Department of the Moody Bible Institute.

A useful ministry is opening up for Mr. Sutherland, especially among boys and girls, through his ministry of song and unique method of illustrating the truths of God's Word.

EXTENSION DEPARTMENT

Dr. J. E. Conant attended the Baptist Bible Union at Kansas City, Mo., May 10-15. Regarding his meetings in Battle Creek, Neb., a former student, now pastor of the First Baptist Church of Battle Creek, writes: "It seems that

the ten days meetings with Dr. J. E. Conant have resulted in making possible a continuous campaign of personal evangelism. Two unsaved men came to my door yesterday—one to plow the garden, another to grind knives and scissors—both were led to Christ."

Rev. George E. Guille and Dr. Henry Ostrom conducted a Bible conference at the Baton Rouge (La.) Presbyterian church. Following this Rev. Guille gave a series of Bible studies at the Presbyterian churches of Americus and Bainbridge, Ga.

Miss Elinor Stafford Millar filled an engagement in St. Louis, Mo., at the invitation of the Y. W. C. A. and the women of the Southern Presbyterian church.

After a winter season in Florida, Mr. C. E. Putman conducted Bible study meetings in which the evangelistic note was predominant at the Protestant Methodist Church of Athens, O.

Rev. J. A. Sutherland followed his evangelistic campaign in the Galilee Baptist Church of Denver with several addresses at the First Baptist Church of Santa Barbara, Calif. He also supplied the pulpit of Grace Baptist Church, San Jose, Calif., of which he was formerly pastor for nearly nine years. He concluded his western trip by holding a union evangelistic meeting at Sparks, Nev.

Dr. Gordon B. Watt of Aberdeen University was most warmly received by the gospel centers of Evansville, Ind., and St. Louis, Mo., and by Grace Evangelical Church of Canton, O. In every place it was felt that his message met a real need. Dr. Watt will leave New York for England on June 4.

Miss Virginia C. Williams taught the Bible at Bellevue, O., under the auspices of the Young Women's Christian League. She conducted the Bible hour at the annual convention of the Women's Missionary Association of the United Brethren Church at Marion, O., May 15-17.

SPECIAL SUMMER COURSE, 1923

The home life of our early American fathers comes as near to the scriptural ideal as anything history has ever revealed. The Bible was used every day in the average colonial home. Bible reading and devotional exercises were a large part of the Sabbath program. The Bible also filled a large place in the school. The most important of early school books was the celebrated *New England Primer*. For more than one hundred and fifty years this was the most important book used in the schools and it is estimated that no less than three million copies were printed. And what was this wonderful *New England Primer* that held its place longer than any other text-book that has ever been printed? Eighty-eight per cent of its contents were quotations and selections from the Bible.

Recently the school teachers of New York City discovered 860,000 pupils without any knowledge of the Bible, and void of all sense of right and wrong, because there was not a vestige of Bible or Bible religion in their homes.

Reliable investigators tell us that one-half of the American children are growing up today without any religious instruction whatever.

With the Bible so largely banished from home and school is it any wonder that in these days of "famine of the Word of God," that Bible institutes and Bible conferences are being so earnestly advocated and promoted? If the Bible is "the rock upon which our republic rests," here is a patriotic as well as a Christian duty.

Too much emphasis then cannot be laid upon the Special Summer Course that the Moody Bible Institute is arranging for July 5-August 3, to train as religious leaders men and women whose duties prevent their attending the regular classes of the Institute. Instead of being a separate course, in reality the plan provides an opportunity to participate with hundreds of other students in the regular work of the Institute. The members of the Faculty have especially arranged their lectures to present at this time the most vital truths of each course, and the addition of special addresses from some of the best educators and clergymen of the country will present an unprecedented program for Bible students and teachers.

SUMMER BIBLE CONFERENCES

The front cover of the current issue calls attention to the Bible Conference at Lake Mendota, Madison, Wis., one of the four summer conferences which the Institute will hold at different dates and in different parts of the country:

Eagles Mere, Pa., July 6-15

Cedar Lake, Ind., July 29-Aug. 12

Lake Mendota, Madison, Wis., Aug. 5-12

Ocean City, N. J., Aug. 9-19

Here is a variety in scenery to choose from, including mountains, lake and sea. The details as to location, routes, accommodations, programs, etc., are available in the form of an illustrated bulletin which the Extension Department will be glad to send to any one upon application.

DR. GLOVER IN TORONTO

Dr. R. H. Glover was one of the speakers at the Annual Prophetic Conference held in Knox Church, Toronto, April 16-20. The Conference was blessed in an unusual degree. The attendance was large. At one evening service fifty young people rose in answer to an appeal for missionary service.

WINTER TERM GRADUATION EXERCISES

Fifty-eight Day Class students were awarded diplomas at the Institute Winter Term graduation exercises held in the Auditorium on April 19. It was announced that 209 students had completed courses in the Correspondence Department during the period from Nov. 1, 1922, to March 3, 1923.

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The day was more than mere graduation day,—it was a call to whole-hearted service for the Lord, denial of self, a deeper spirituality. Speaking at the evening exercises on the subject "Ambassadors for Christ," Rev. R. E. Vale, D. D., pastor of the First Presbyterian Church, Oak Park, Ill., said in part: "You go forth as ambassadors—but ambassadors of what? If you have not already learned, you will in the course of a few years, that the world will little know or long remember what institutions we have come from, but the world will be concerned to know what message we can proclaim. You and I are to be the ambassadors not of a particular institution, however deep our love and loyalty for that should be, but we are to be primarily ambassadors for Christ. That ambassadorship rests upon four foundations, our conception of Jesus Christ, the credentials that we bear, our heart to heart contact with other people, and upon another thing—our courage. I do not know what you will be called upon to face, but I have never yet seen an easy place to do Christian work. Wherever it is you go you will need a great deal of courage, a great deal of grace. Then you may say with the poet, 'Be strong in the Lord of hosts and in the power of his might.'" Dr. Vale closed with the touching story of an incident from the history of early Christianity.

At the morning exercises Hazel I. Anderson, representing the women of the graduating class, spoke on "The Surrendered Life." Quoting, "The record of the past two years contains our varied experiences: Our battlefields and victories, our sorrows and joys; and the future lies before us with its experiences, its battlefields and victories; yet the past in itself is impotent and the future in itself is insufficient; but if we are true men and women, we bind all our days together with an earnest, intense, and passionate purpose. Our past, our present, and our future will be linked together, animated by one thought, constrained by one desire, actuated by one holy and helpful purpose—to serve God with a sincere surrender of our lives to Him."

The class speaker representing the men was Charles B. Bowser. His message was "Maintaining the Spiritual Glow." "If the spiritual glow is to be maintained," Mr. Bowser said, "we must have prayer and separation, and must recognize our self-worthlessness and Christ's all-sufficiency. And as a necessary adjunct to these, we must also have a vision. What a vision! A world, forgetting God, forgetting the Christ of God, ignoring the blood of the Cross; intent only upon the gratification of selfish desires with no thought of things eternal, nor of the coming Lord of glory. A people, with laughter on

their lips, but no real joy in their hearts; a people lost—and dying. What a mission! Called of God, imbued with the Spirit, set on fire with a passion for lost souls, put in trust with the Word of life, the 'good news' that alone can bring salvation, and then, commissioned to go forth into all the world and preach the gospel—privileged of God to be used in stemming the tide of mankind's mad rush to destruction."

The graduates were given a reception in the afternoon by the Faculty and Business Staff. At the dinner which followed, Wiley Stean Young presented the class picture. Dr. Gray announced that the class had contributed \$7,700 in pledges.

The list of graduates, twenty women and thirty-eight men, follows: Hazel I. Anderson, Gaynell Ardell, Nellie Bainbridge, Emma D. Bautz, Mary I. Blake, Ethel V. Bougher, Lena E. DeLange, Marcia E. Ford, Fern E. Greene, Kathleen Hawthorne, Edna E. Johnson, Mrs. Della Keeley, Minnie A. Linendoll, Isabel C. McLeod, Annette W. Manchester, Emma M. Mosely, Mrs. Jessie J. Raetz, Florence Rowe, Muriel C. Smith, Louise Vordenberg, William F. Adams, Ernest W. Anderson, Richard Archer, Herbert W. Atkinson, Charles R. Barker, Frank S. Bergens, John H. Bierworth, Charles B. Bowser, Valdemar Brus, Joseph E. Burnett, Walter Carvin, Jr., Merritt H. Clark,



Graduating Class, April, 1923

Lloyd E. Fulmer, Leonard W. Gierke, Olie Hallgrimson, Fred P. Harris, Guy C. Harris, Luther M. Harwood, August B. Holm, William J. Hooker, Alvin P. Johnson, Roy C. Keeley, J. T. Keirn, Arthur J. W. Larson, Edwin F. Lindholm, Williard U. Lindquist, George R. McSorley, Paul S. Meyer, Archibald J. G. Murchison, Ingersoll Olmsted, Jr., Erwin W. Raetz, Robert L. Spicer, Jr., Howard W. Strobel, Roy A. Thompson, Frederick Tollefsen, Harry H. Vilter, William Warden, Wiley Stean Young.

Serving While Waiting.

CHARLES H. BURGESS. FRANK S. BURGESS.

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Class Song

PERSONALIA

S. Graham Fraser, '17, is supplying a church at Meeker, Okla.

The accompanying photograph shows Mrs. Samuel Shum (Sophia M. Lee, '11), her small son, and two regular pupils. Mrs. Shum teaches a Sunday-school class in Chicago.



Mr. and Mrs. Andrew Ruch have safely arrived at Ruiru, East Africa. They are studying the native language at present with Dr. Henderson, the superintendent and language teacher of the Gospel Missionary Society.

Myron A. Goss '20, has recently been appointed to the United Evangelical church, Eldena, Ill. He also has an appointment six miles in the country.

Milton B. Davis, '22, was ordained April 19 at the Elizabeth Avenue Baptist Church, Newark, N. J., by Rev. George McNeely.

George R. Bernhard, '08, pastor of the Presbyterian church of Nunda, N. Y., reports a successful campaign in his church March 25-April 1. There were 47 who professed conversion. Mr. Bernhard was assisted by Evangelist L. J. Derk, '07.

"I am enclosing a picture to give you an idea of what the M. B. I. folk on the field look like," writes Charles H. Larson from Bolivia, S. A. These are former Moody students with the Bolivian Indian



Mission. Back row, Mrs. Charles Larson, '19, Mrs. Leslie M. Shedd, '19, Ralph D. Smith, '95, Mrs. Verne D. Roberts, '19, and Mrs. Fred Legant (Ruth Tenny, '20). Front row, Charles Larson, '19, Leslie M. Shedd, '19, Verne D. Roberts, '19, and Mr. Kinkel, correspondence student.

Mary Pearl Hoffman, '22, with her father and sister conducted a series of evangelistic meetings in the West Side Baptist Church, Seattle, Wash., in April. Previously the trio had completed a series of successful meetings in Montana.

Wendell Pontius, '19, Fanny B. Mills, '15, J. C. Jorgensen, '09, E. Claude Smith, '14, and Mrs. E. Claude Smith, '14, were present at the Spring meeting of the Black Hills Presbytery which

was held in the First Presbyterian Church of Philip, S. D., April 17, 18. Mr. Pontius is pastor of the church.

Since leaving her position as pastor's assistant in the 23rd Ave. Presbyterian Church, Denver, Colo., in July, Harriet B. Riggs, '18, has taught Bible classes in the same city. She now has seven classes with an average joint attendance of one hundred.

We read in *The Russian Harvest Field* that Paul L. Mishkoff, '11, is doing a blessed work in Bulgaria. In the last of nine meetings that he held in Philippople there were 400 decisions for Jesus Christ. In another meeting 360 professed conversion. Quoting Mr. Mishkoff, "We have prayed for revival and it is here. Thank God!"

C. G. Langley conducted evangelistic meetings in March in the Presbyterian church, Wascott, Wis., of which Edward W. Von Busch is pastor. The following former Moody students present held a reunion: Walter Titus, '15, Mrs. Walter Titus, Mrs. Laura Hintze Woodwin, '07, Edward W. Von Busch, '20, and C. G. Langley, '20. Mr. Titus is pastor of the Wesleyan Methodist church at Chittemo, Wis. Mr. Langley is pastor of the Presbyterian church, Port Wing, Wis.

Francina E. Porter, who was at the Institute in 1900, is working among the women in Kyoto, Japan. She writes, "The year has brought much encouragement in the work. My Bible classes are full of young people earnestly studying the Bible." Two new churches have recently been built with funds contributed partly by friends in the United States. Of them she says, "It is a great joy to have these new churches after worshiping so long in the little dark Japanese homes." Eizo Yoshida, '13, is pastor of one of these churches. He organized it seven years ago and has been its evangelist ever since. One of the members, a young man, desires to come to America for study if he can find a place where he can earn part of his expenses.

BORN

To Albert C., '20, and Mrs. Hakim, a daughter, Alberta Grace, April 13.

To Harley S., '20, and Mrs. Fletcher (Anna M. Pedersen, '19) a son, Philip Herbert, April 18, Smithville-Flats, N. Y.

To J. F., '16, and Mrs. Corpe, a daughter, Carol May, March 17, Beloit, Wis.

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CHURCH BOOKSTAND SUGGESTIONS

By Grace Dahlstrom

The church (Lutheran) of which I am a member planned special Lenten services last year. My sister and I being interested in the spreading of good books, suggested having a bookstand. This idea met with the hearty approval of our pastor and the board of trustees.

As we were members of the young girls' missionary circle (Bethany Circle) that circle had charge of the bookstand.

The services were not very well attended, on account of bad weather, but those who came were enthused about the bookstand and we had many sales.

I believe there are many people in churches who are interested in purchasing good books but not knowing just where to get them go without, but who, when they are presented for sale, are anxious to buy. Although the various publishing houses advertise in the Sunday school and church papers, people do not seem to respond as readily as when the book itself is presented. Often after reading an advertisement they intend to order a book but fail to do so and it is then forgotten.

This year we again had special Lenten services and also had a bookstand. The sales were not quite as large as last year but the people were still enthused.

This is a small beginning but I believe has done some good and trust plans for a permanent bookstand in our church will develop.

Our circle not only added to their funds but had the joy of spreading good books.

To the critic the written Word is but a book, as any other, Shakespeare or Burns; but to those who come in conscious guilt and need, and who trust the words as the eternal truth, it is the Word of Life, the very Word of God.—J. R. Caldwell.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from April 1 to 31, 1923, inclusive:

Army and Navy Book Fund: To two points in U. S.: 50 Pocket Treasuries.

Hospital Book Fund: To seven points in five states and one province of Canada: 105 Colportage Library Books, 50 Emphasized Gospels, 46 Evangel Booklets, 150 Pocket Treasuries, 100 Tracts.

India Book Fund: To one point in India: 50 Colportage Library Books, 40 Evangel Booklets, 50 Pocket Treasuries.

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Mountain Book Fund: To nine points in five states: 184 Colportage Library Books, 10 Emphasized Gospels, 49 Evangel Booklets, 140 Pocket Treasuries, 10 Testaments.

Pioneer Book Fund: To one-hundred forty-three points in eighteen states: 4645 Colportage Library Books, 1484 Evangel Booklets, 908 Emphasized Gospels, 3523 Pocket Treasuries, 35 Testaments, 80 Tracts.

Prison Book Fund: To one-hundred four points in thirty-nine states: 3003 Colportage Library Books, 3017 Pocket Treasuries, 768 Emphasized Gospels, 600 Tracts, 1 Testament.

A MINISTER'S TOOLS

To a pulpit committee which was eagerly seeking for a pastor this advice was given: "Discover the man you are seeking in his study. Find out what he looks like in his work shop. See with what tools he works, and how deep is the mine in which he is digging. Find out what books of reference are on his shelves." This, of course, was wise advice, for how can a preacher preach without books?

No man can work without tools, and no minister can do his best work without books. A congregation that understands could do much to supply what is lacking in the library of its minister. Why should it be thought a thing incredible that a church should through the years accumulate and possess an ever-increasing library into the possession of which the minister would come who was fortunate enough to be called to the pastorate of such a church? If the traditional Sunday-school library has fallen into disuse why should not the minister's library become the subject of thought on the part of a people that love good preaching? It is impossible for many ministers, on the salaries which they are now receiving, to equip themselves with the tools necessary for effective service, and it is asking only what a laboring man asks, that he should be supplied with the tools with which he is to do his work. Meanwhile, awaiting the coming of that day much could be done by the individual members of a congregation who understand and appreciate the fact that intellectual fires need fuel.—H. T. K., in *Presbyterian Banner*.

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India Book Fund: 25 Contributions, \$101.70;
Latin-America Book Fund: 129 Contributions, \$867.92; **Lumber Camp Book Fund:** 44 Contributions, \$169.74; **Miner's Book Fund:** 2 Contributions, \$6.00; **Missionaries Fundamentals Book Fund:** 1 Contribution, \$3.00;
Mountain Book Fund: 69 Contributions, \$313.85;
Pioneer Book Fund: 237 Contributions, \$1,451.49;
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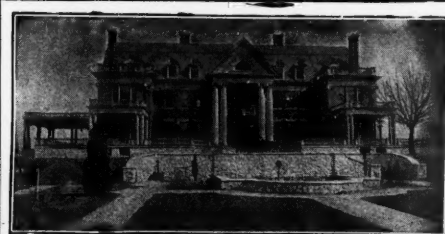
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